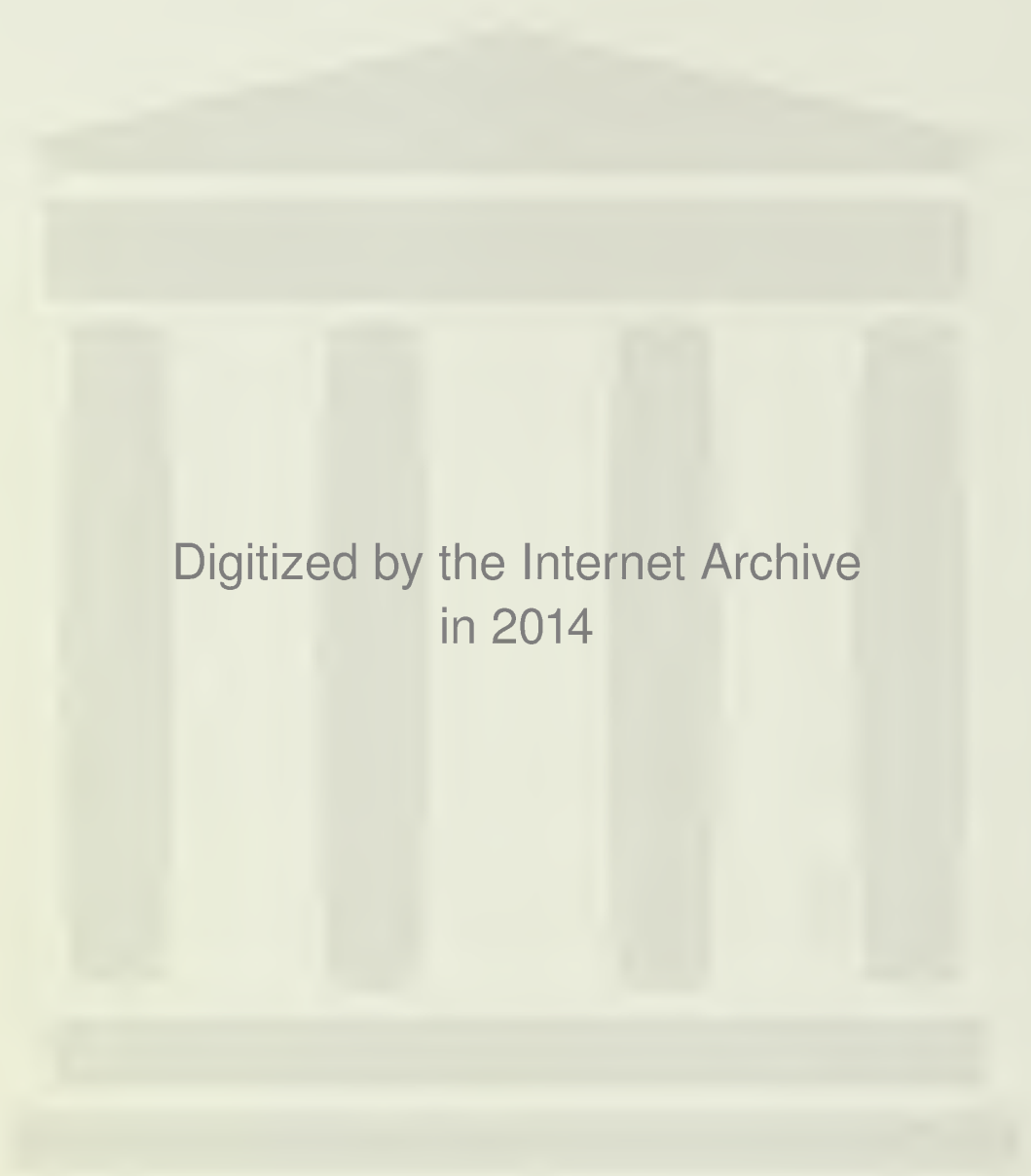


The Onyx

THE BLACK STUDENT VOICE OF
NORTHEASTERN UNIVERSITY





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Special thanks to my Mother, Mrs. Delores A Greenlee and my sister, Mrs. Virginia V. Wells, for their continued love, encouragement and support that always keeps me going. Special thanks to Orian for the good vibes..... that's a special feeling you know! [Ha, Ha] Special thanks to the Onyx staff, for without them this couldn't have been done. This magazine is dedicated to Dean Kenneth Edison for his support through the years with the Onyx. We'll miss you.

Onyx

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HI! HOW YA DOIN'?

by Dawn Howard
Onyx Staff

Welcome Class of 1983. Congratulations on choosing Northeastern University in your stride for upward mobility. This period for you will be a time of changes, but brothers and sisters, you must make these changes work for you. Unless you are knowledgeable and prepared, the transition from high school and home will not be an easy one.

Naturally, the most fundamental aspects of college life should center around academics. You are here to obtain a degree and all of your activities should revolve around this fact. Planning therefore, should rate number one on your agenda. Surely you are aware of the struggles our people have faced in the past, and the struggles we as a people are still facing today. The pain in conquering these obstacles has been immense, but remember, many obstacles were and still are being overcome. The strategies used in the past can still be the effective answers of today. Therefore today must be the day you sit down and analyze the problems you will have to eradicate tomorrow. It was through rationalization, commitment, motivation and planning that we have been given the opportunity to attend college. It will take the same measures to achieve success here.

It would be absurd to believe that college is easy. It is not. you as Freshmen must adapt to the theory of planning. Without these plans, all direction will be lost. Therefore, the following advice will be provided to make college life easier for you. First, plan your schedule

so that it includes only necessary courses for your major. There is no need to clutter your mind with unnecessary materials. You can obtain a list of course requirements from your college. This schedule will enable you to plan your quarters here at Northeastern without worry. Secondly, discover your strengths and weaknesses. Northeastern has a testing and counseling service located in Room 302 of the Ell Center. By utilizing this program you will gain knowledge of areas in which you must improve. Remember, everyone has room for improvement. Lastly, after separating your problem areas, make use of the tutorial programs around Campus. The African-American Institute has counselors who can help you improve in most areas. If this does not provide sufficient help for you, talk to your Dean who is being paid to service you. Do not forget that the services will not take advantage of you, you must take advantage of them yourself.

Speaking of advantages, it seems appropriate that during your first year at Northeastern you should take time to contemplate Co-op. Co-op provides an opportunity for you to gain a headstart on the job market. Become familiar with your Co-op advisor so you may receive insight about the opportunities in your field. If you can do this, think of the thousands of other students you will be ahead of on campuses across the world.

Now speaking of campuses it seems about time to clarify some basic facts about home-life here. No doubt many of you will be living on campus for your first year. Adjusting

to your new home will take some time and effort. You will be confronted by more new faces and routines than you might have anticipated. There are a few things you should remember about University housing. For one, your Resident Assistant and Resident Director are there for you. Should you have problems adjusting, do not let them become so enormous they are almost immanageable, talk to your Resident Assistant and ask for help. Also, take care of valuable equipment. Have valuables insured and keep your door locked when you are leaving your room.

As for commuters, well you have a special place on campus, too. Many of you are from the nearby communities and your knowledge of the area could relieve many of the tensions black students away from home are experiencing. You also have the unique situation of how to spend time between classes. There are many places to go. Perhaps it may be a good time for visiting other students in the dormitories. You can even take this as an ideal time for studying at the African-American Institute's library. If you are hungry, it might be nice to check out the student lounge in the Ell Center. Perhaps joining a student organization is more along your line of interest. There are many things that can be accomplished in spare time.

After understanding your reason for being here, you might look for activities that will accentuate your course of study. Student organizations are plentiful here on campus. Maybe you are a CJ major, or perhaps even Poli Sci. In that

CONT NEXT PAGE

case it might be helpful to join the Student Federation. A Journalism or English major may find working for the ONYX a worthwhile experience. Whatever your interests are, there is a place for you here. Have you ever thought about joining a fraternity, or a sorority? There are many here on campus you should examine such as Iota Phi Theta, Omega Psi Phi, Delta Sigma Theta, Alpha Kappa Alpha, and Kappa Alpha Psi. Each has their own concept of life so perhaps one has a notion that will work for you. Together Phi Together is another black organization that was created as an alternative to Fraternities and Sororities. So as you can see, the list of organizations and activities on campus are endless.

As a final word, remember that you must not lose hope. When you need a helping hand, remember your brothers and sisters that are here. We need each other. Keep planning and believing in yourself and your people, and the fight will be won. Study, look, listen, and you will find a means to the end.

ANNOUNCEMENT

The African-American Institute - Tutorial Program is designed to provide academic assistance to minority and 3rd world students at Northeastern University, and is being offered FREE OF CHARGE. Registration for the Fall Quarter, 1978 will be held the week of Sept. 15-29, 1978 at the African-American Institute, 40 Leon Street - 3rd floor.

If you need help with your courses and would like further information on how to get it, please contact Pearline Davidson, Tutorial Coordinator or Ann Page, Tutorial Assistant at: 437-3141, ext.: 21 - The Program starts on Oct. 2, 1978 - in order to avoid disappointment we encourage students to register as early as possible.



AFRICAN-AMERICAN INSTITUTE

Counseling Services

The Counseling Component of the African-American Institute is designed to provide supportive services in those areas of student life which are important to a successful college career. Academic, personal, social, and career/vocational counseling is available to the minority students of Northeastern. Counseling can make the difference in gaining the understanding needed to make university life a productive and fulfilling experience.

The Counseling Services staff consists of:

Ferna L. Phillips, Director - responsible for the College(s) of: Education; Liberal Arts (Sciences); Nursing; Pharmacy and Allied Health.

Philip Robinson, Counselor - responsible for the College(s) of: Criminal Justice; Engineering; Liberal Arts (Non-Science-Humanities) and Lincoln College.

Maxwell Whiting, Counselor - responsible for the College(s) of: Boston Bouve; Business Administration and Liberal Arts (Social Sciences).

Services provided by the office are:

- Creative problem solving
- Counseling
- Career planning
- Group counseling
- Couples
- Family
- Career/Vocational Information
- Life Planning
- Graduate School Information/Directories

Programs for the Fall and the Upcoming year are as follows:

- Careers in Government
- Study Skills Workshop
- Cooperative Education
- Financial Aid
- Career Development
- Discussion groups - Topics of Special Interest
- Career Expo
- Assertiveness Training

The Counseling Services offices are located on the 2nd floor of the African-American Institute, 40 Leon Street and is open between the hours of 8:30 and 4:30 - Monday thru Friday.

The resources are being provided - Now - YOU - must avail yourself of them.

The Institute Is : Ujima

Ujima is an African word meaning "collective work and responsibility." Project Ujima is an intensive academic support program designed to foster academic excellence among a selected group of minority freshman whose full potential was not realized in high school, but who have the ability to be successful in college.

The students in the project are involved in a reading and study skills course along with three other courses required in their major. Workshops, group activities, tutorial assistance, and support in adjusting to college life are also important parts of the program. Ujima also maintains regular working relationships with the components in the African-American Institute as well as Admissions, Financial Aid, Housing, the Dean of Students Office, Counseling and Testing and the academic departments at the university. These relationships aid the program in doing its job for students.

The program has been operating in its present format since 1974. During this time 119 students have participated in the program. Approximately, seventy percent of these were able to continue on in an academic program after their year with the project. Ujima students have gone on to study in communications, law, business, drama and many other areas.

As Project Director, Wendell Bourne is responsible for the total administration of the program. This involves the blending of all those ingredients which must come together to make the program work such as, researching new educational methods, compiling and analyzing statistics, and evaluating student performance.

Students who qualify for Project Ujima are identified during the regular admissions review process. Those students whose records indicate they would need the assistance the program provides are offered the opportunity to participate.

Project Ujima's goal is to help all of its students realize their full potential for success here at Northeastern. A strong creative spirit, hard work and *cooperation* leading to academic excellence is what Ujima is all about.



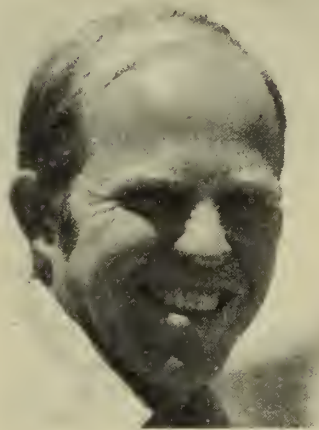
ONE MORE WORD ABOUT BAKKE

by Terri Caldwell

Just when you thought everything that could be said about the Bakke Case has been said, you might stop to see that one point of view was slightly overlooked - the student's. More effected by this case than almost any other group in the country, Black students have not said what they think Bakke will do to their chances at "The Great American Dream."

An Oxon Hill, Maryland student on his way to college said, "I'm not really worried, but this could cause problems later." What kind of problems? A Howard University student relates the situation to the domino theory. "They start by a ruling such as this one," Miss Jones said, "then, all they have to do is slowly decrease the number of students they admit. That will be easy because when students ask that more minority students are admitted, they ask in figures. That decision was so abstract, that all they have to do is make it look good. After that, a minority cannot get a job, then no upward mobility, more poverty, then - oblivion!"

Students in general seem concerned, but not worried as much as Miss Jones. Many students spoken to before the decision was handed down were hoping that Bakke would be defeated, but when the most ambiguous decision possible turned up, many were satisfied. "At least they said that race could be considered," a B.U. graduate student said, "so we still have a fighting chance." A Howard student said, "Well, I really expected worse. I'm glad it came out the way it did. If not, we might have had another riot season on our



hands."

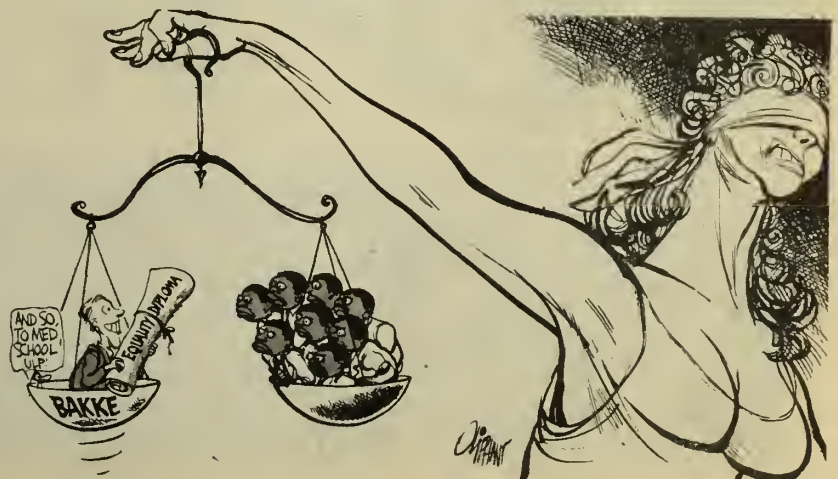
Strange that brother should say that, another "riot season" has been on the minds of many students it seems - especially since Bakke. "I don't know about you," another Howard student said, "but I think that decision set us back a few years. So, since they're gonna send us back a few years, let's all go back - right smack into the middle of 1968. The only thing is, they got scared in '68 that they let the younger of us

have a clear path to school. That's gonna kill 'em, 'cause we know how to riot the best way. Now we know how to burn their neighborhood." But is this realistic?

"Sure it is," said a former Northeastern student, "a lot of folks are ready, too. The way things are for us now, most of us should be ready." Is this the feeling of the average college-age student? There's almost no way of really knowing.

Kenneth Terry, a Northeastern University student said something worth thinking about: "I wonder how long it will take before we start to see anything happening?" He went on to say, "Look at him. He has an alternative. Most of us are struggling to get in, and he's an engineer! Already!"

It is now Back-To-School time, and Bakke is starting Med School. The point of allowing a certain number in, is so that the chances of getting a substantial number out are increased. In the picture of the class Bakke should have graduated in, how many minorities are present? And "minority" still has to be strictly defined.



Oliphant © 1978 Washington Star

A delicate balance between affirmative action and reverse discrimination

BAKKE CONT.



1978 graduating class of the Davis Medical School: The Court said Bakke should be in the picture

Even Northeastern has admitted close to 10% the last few years, and look at how many graduate. If the number admitted is lowered, then the number graduated will be devastating. In the class that entered N.U. in 1975, 61% of the black students did not make it to their sophomore year. With a figure like that staring an admissions executive in the face, they must

know that decreasing the number that enter would be critical in the amount of black college graduates that enter the job market. That goes back to the assertions of Miss Jones.

Another N.U. student, Kim Taylor said, "We're the ones that are going to be hurt by it, and we never even started it...we didn't say Bakke couldn't go."



© Herblock in The Washington Post

He's signaling 'illegal procedure'—the affirmatives still have the ball

SOME OF OUR FOLKS



Y.R. Okamoto-Photo Researchers

Potter Stewart, William H. Rehnquist, John P. Stevens, William J. Brennan Jr., Harry A. Blackmun, Thurgood

Marshall, Chief Justice Warren E. Burger, Byron R. White, Lewis F. Powell: A three-way split settled the case

IN PURSUIT OF A GREATER GENERATION

*Speech delivered by
Rev. Jesse Jackson
Commencement Exercises
for
Northeastern University*

Thank you, Mr. President. Board of Trustees, faculty, administrators, graduating seniors, parents and friends and relatives, brothers and sisters. On behalf of the National Board of Directors of Operation PUSH, our staff and organization, I wish to express to you our deep appreciation for the opportunity to speak at these exercises today. In the midst of our celebration, however, we must not allow the joy of this hour to cloud our vision to the realities that we face, the context in which we are living.

The country has shifted to the right politically, and is in a mood of punishment, as witnessed by the passage of Proposition 13 in California, the Nazis' planned march in Skokie, Illinois, and the KKK on the move in Mississippi. There is a growing racial polarization in our society. Thus, we must combat the situation, devise political and other strategies to combat these challenges to our democracy. And thus, I want to speak from the subject today in pursuit of a greater generation - in pursuit of a greater generation. I want to peg my thoughts on three concepts: one, the challenge of political change in a democracy; secondly, the threats to progressive change in our democracy; and thirdly, the unfinished task of this democracy - in pursuit of a greater generation.

Recently I have been fortunate enough to speak before a variety of groups of

quite diverse social, political, and economic views and philosophies, representing a point of view from the black perspective. I choose to address these issues. About three months ago I spoke to the Republican Party in Washington, and last night at the same hotel at the ADA convention - quite a perspective. As a result I've come to two conclusions relative to the American scene: one, American society is becoming more complex; secondly, the black vote is becoming more critical, and thus more necessary. As an advocate of the interests of black people specifically, and a human rights advocate generally, I see the new competition for our vote as essentially healthy for us, and also for the nation as well. Increasingly, political parties and politicians of all persuasions will have to compete for our vote or risk extinction. The only protection for the people, politicians, or political parties is to remain necessary. Black people must pursue a strategy that prohibits one party from taking us for granted, and another party from writing us off. We must now exercise our political options.

One option is to use the "no vote" strategy. That is too cynical for me, and non-productive.

Secondly, a strategy that will allow us to give all our votes to one group based on blind loyalty, rather than special interest and reciprocity, is a bad strategy. It's like a football team that runs all of its plays on the ground, and never throws a pass, and therefore can be defended. We must diversify our game plan.

A third strategy, which I do

strongly suggest that we exercise, is realism and progressivism rather than cynicism. The reason the black agenda and black interests specifically must be raised and taken into account, in addition to our being just people, is: what is good for black Americans is really good for all Americans. We've never argued for black jobs, but for jobs; never for black housing, but for housing; never for black health care, but for health care. In other words, we have never argued for an exclusive or exclusionary political program. On the other hand, what is good TO the ruling elite in this country is not necessarily good FOR all Americans.

It has been said, and it is correct, that blacks are a weathervane for this society. Because of racism, we are in the front, and bear the brunt, of social and economic deterioration, and in the rear of social and economic development. For this happening to blacks today WILL be happening to whites tomorrow; we're in this ship together.

In politics, definition is important. If someone can DEFINE you, they can CONFINE you. Increasingly we are breaking out of traditional definitions. It is easier to label than it is to analyze. We must move beyond traditional labels. The issue confronting black and minority people today is beyond freedom and options. It is a challenge of equality, or our fair share.

We often ask, "What do we think of Mr. Carter?" We cannot judge the executive branch of government, the President, a man, without putting it in proper context.

Cont next page

PURSUIT CONT.

We cannot afford to be locked into myopic vision, where we view all progress or retreat as the responsibility of one branch of government, or one person. We must develop peripheral vision, and look at the legislative and judicial branches, business, labor, and the mass media simultaneously.

The overwhelming Democratic Congress is more indebted to us than the President, and yet they're largely unresponsive to our needs. The Nixon Supreme Court, in the Detroit school desegregation suit, the Arlington Heights housing case, and the Teamsters Union job discrimination case have shifted the burden of proof from the effects of discrimination to the intention; thus discrimination cases are becoming more expensive, and more difficult to win. The business community is pursuing its own selfish interests and is turning its back on affirmative action. Organized labor resists our inclusion, or upward mobility, within the ranks of labor, and often denies us job training. The mass media mentally disenfranchises us through deletion and distortion. It projects us as less intelligent than we are. It projects us as more violent than we are. It projects us as less hard-working than we work, and less universal than we are. Of the 1,769 daily newspapers, there are only five blacks in executive editorial positions in America. Of 40,000 print journalists, only 1700 are black; about 1300 were added during the riot period. Of 133 television network executives, only one is black. And thus we must have peripheral vision, and not just myopic vision.

There are real threats to our democracy. Many blacks have become disappointed and disillusioned as our coalitions for progress have disintegrated. Bakke and Bakke-ism is racism and a

threat to our attempt to catch up, and close the gap. If educational and economic equity and parity is our goal, and it is, we need the assistance of affirmative action.

We are behind. There is one white attorney for every 690 whites; and one black attorney for every four thousand blacks. We are behind. One white physician for every 649 whites; one black physician for every 5,000 blacks. We are behind. One white dentist for every 1,900 whites; one black dentist for every 8,400 blacks. Less than 1% of all engineers are black; blacks make up less than 1% of all practicing chemists. We need affirmative action to close these gaps. Cruel and dispassionate injustice set us back. We need creative justice and compassion to close the gap.

Actually, reverse discrimination in the American context is illogical, and a contradiction in terms. Never in the history of mankind has a majority, with power, engaged in programs and written laws to discriminate against itself. The only thing whites have given up because of affirmative action is unfair advantage, something that was unnecessary in the first place. The issue is not reverse discrimination, but the reversal of the effects of historic and present discrimination. Blacks are not making progress at the expense of whites as news accounts tend to project. There are 49% more whites in med school today than eight years ago. There are 64% more whites in law school today than eight years ago. Bakke does not really challenge preferential treatment, for there is no challenge to the preferential treatment of the children of the rich, or the alumni, or the faculty, or the super-athletes, or the very talented - only minorities.

One might say, "Well, why do you resist being judged on

merit?" We do not resist being judged on merit. Being born black in the United States is to be born with demerits. We were not enslaved, and we are not discriminated against because, individually or collectively, we lack merit. We were discriminated against because of race. It didn't make any difference whether you had a Ph.D. or no D. If you were black, you sat in the back of the bus, used the "colored" drinking fountains and washrooms. It is more subtle today, but in a real sense, no real difference.

We argue that we need special protection under the law because in this society, without special protection of the law, we are always violated. Free citizens ought to be able to live without fear or the loss of rights of life. Yet we needed federal troops in the South after the Emancipation Proclamation to protect us. And after they were removed in 1877, America entered its most violent period, and we were the victims. We needed a special amendment to the Constitution, the Thirteenth, to guarantee our citizenship. After education was made mandatory in this country, we needed a special law, the Brown Decision of 1954, to guarantee equal education opportunity. Citizens have a right to use public facilities, but in 1964 we needed a special law to gain access. Citizens have a right to vote, but in 1967 we needed a special law to ensure our right. And even now, blacks do not have the right to vote guaranteed into perpetuity. That voting rights bill was renewed in '70, again in '75, and has only been extended to 1982.

That leaves us to the issue now of Jarvis, and this rising mood of punishment. All of us have a right to be concerned about Proposition 13. The analysis was correct; the need

CONT. NEXT PAGE

PURSUIT CONT.

for tax relief is valid. But the solution was incorrect. It was an example of cutting off your nose to spite your face. We do need tax reform. The diagnosis reminds me of one having severe pains in his left arm, who goes to the doctor for surgery, and wakes up with the right arm having been amputated. You have a missing right arm, and an aching left arm; the problem is not solved. In the face of a crisis in California, voters panicked, and seemed willing to throw out the baby with the bath water. For they really have a short-term pleasure, but long-term pain.

Let us observe Proposition 13 in context. We need general, fair and equitable tax relief. Secondly, Proposition 13 was deceptive. Of the 7 billion dollars of tax relief given to Californians, 2½ billion sent to homeowners, 4½ billion went to corporations; no relief for non-homeowners. Of the 7 billion dollars in relief, 3 billion went out of state, to non-California corporations. 2 billion went directly to the U.S. Treasury. Proposition 13 represents the trickle-down theory of economics, and that philosophy has never worked for black or poor people. Government, even at its worse, is more likely to share and serve the real needs of people than big business, because the purpose of government is to serve the people.

Our challenge, therefore, is to pressure the government into being democratic enough to live up to its highest ideals. As these profits begin to come into these corporations they will do three things; one, buy more capital-intensive equipment, rather than labor-intensive equipment; secondly, abandon the American worker and go to cheap labor markets abroad; or thirdly, just hoard their taxes. Proposition 13 represents a frightened rather than a thoughtful

response to the pinch of inflation. Inflation somehow is seen as a greater threat than unemployment, yet full employment would do more to curb inflation than almost anything else.

We need an alternative to welfare and despair. People need jobs; that needs to be our national priority. We must separate the language of 13 from the message. The language is confusing, but the message is clear; the cold war between public workers and the taxpayer is warming up. The public wants more service with decreased cost; the workers want more wages with decreased production. The cold war is warming up. If this war becomes fully blown, the public will lose.

One of my concerns is that this shift in mood means that we need dynamic moral leadership that will reconcile and heal. The politics of expediency can kill the dream. The despairing voices say, "Let each fetch education, transportation and health care for himself." That is a far cry from Kennedy's New Frontier, or Martin Luther King's dream, or the Great Society of LBJ. We must revive that spirit, we must move beyond classism and racism, and begin to see each other as brothers and sisters in true perspective.

Lastly, if Proposition 13 is serious about tax relief, if it is concerned about economic relief, and if it is concerned about waste, they must go after the military budget and inspect it. We must stop killing abroad and start healing at home. We must be serious about tax relief.

Lastly, I'm concerned about this mood of punishment as it manifests itself with the Nazis marching on Skokie in Illinois, and the Klan marching on blacks in Mississippi. Those marches are punitive. The judges may sweat out a legal reason to allow the marches, but no one can come forth with a

moral reason for those marches. Somehow, legal law must be rooted in moral law. The threat of the Nazis on Jews is real - they have killed before. The threat of the Klan on blacks in Mississippi is real - they have killed before. For some reason Jews and blacks are specifically related in this Nazi literature; we have a moral obligation to resist this spread of evil.

Some say, "Well, it's a little march." Well, a little cancer is a major threat. There is a challenge to black and Jewish leadership in this set of events. It is a challenge to other coalition groups, because divisive issues like Bakke, that have separated us, must not be allowed to do so. When we coalesce, and look at issues bigger than ourselves, we bring in redemption; a voting rights bill - redemption; an anti-Vietnam War movement - redemption. When we marched, and died, and shared together, we brought in redemption. But when our coalitions disintegrated, and we looked only at ourselves, we lost strength, and became vulnerable. None of us is an island unto ourselves; none of us is self-sufficient. We need allies.

The fact is, we live on false distinctions. We all eat and drink from the same trough. We will learn to live together as brothers and sisters, or we will die apart as fools. And thus, from the platform of Skokie, the human rights movement must come together, and turn a minus into a plus, and seize the initiative and revive the human rights agenda.

Next, the unfinished task of this democracy. Race is still the number one threat to domestic tranquility. Race has brought tension, it absorbs our spirit; it makes some feel superior, and others inferior. Race has brought negative publicity and images upon us. Race has divided families, com-

munities, and our concept of justice. Race has split religious institutions, and distorts the image of God. Race has caused us to build schools where we don't need them, and pitted parent against parent. It has allowed boards of education to waste taxpayers' money fighting immoral legal battles.

We must overcome this race cancer; we must make the decision to close these gaps. Racism as a philosophy of superiority is untrue scientifically, immoral theologically, and unhealthy psychologically. In the face of this punishment, we must revive our spirit and become more involved.

PUSH has set us a goal for the next several years 5 million registered voters. Last year, 3.1 million high school students graduated. Almost all of them graduated at age 18. During their senior year they should have been taught how to use a voting machine, and their civics teacher should have registered them to vote, giving them a tool to struggle in democracy. In other words, when they graduated, they should have had a diploma in one hand, symbolizing knowledge and wisdom, and a voter registration card in the other hand, symbolizing power and responsibility. Those of you who are seniors today, if you come across this stage, and simply get a diploma in one hand, symbolizing knowledge and wisdom, but do not have a voter registration card in the other hand, something is missing, and you are irresponsible. And you are going to fight a bear in the jungle with a switch, screaming, unable to cope and to protect yourself. You must bear the responsibility to knock down doors of opportunity and then have the urge and the sensitivity to crash those doors.

I say in conclusion: we must recognize that the crisis we are facing is dialectical in

nature. We have external economic, social and political problems on the one hand, but internal moral and spiritual problems on the other. And we must address ourselves to both. People need hope AND help. Hope without help will lead to despair, but help without hope will lead to motion without progress. We cannot live by bread alone; every bit of progress we have ever made has come as a result of our initiating action ourselves.

We have faced Proposition 13's before. The "separate but equal" legal principle was a Proposition 13 of sorts, but we overcame; denial of public accommodations was Proposition 13 of sorts, but we overcame; the denial of the right to vote was a Proposition 13; somewhere between Selma and Montgomery, Alabama, we overcame; the denial of open housing was a Proposition 13, but we overcame; the Vietnam War was a kind of Proposition 13, but we overcame. And today, women being denied E.R.A. and protection is a kind of Proposition 13, but women insisted that men must band together, and if we do not give up, we still can overcome.

That is a part of the challenge of this generation. The challenge today is not simply to be a new generation, because that takes no effort; that is simply the consequence of birth. The challenge of this generation is NOT to be a new generation, but a greater generation. And the only way to be a greater generation is through service. We must build a coalition that goes beyond recognized labels. We must not fight for Democrats alone, but for democracy; not simply for Republicans, but the Republic. Our goal cannot simply be to fight for liberals, but for human liberation. We can only become a greater generation by serving the needs of our day. Service is power;

service is God's will. We must feed the hungry if we are to be a greater generation. We must educate more people if we are to be a greater generation. We must provide decent housing if we are to be a greater generation. We must overcome the divisions of race if we are to become a greater generation.

But beyond that, we must have real and live values. We must know that short-term pleasure will reap long-term pain. We must know that the laws of convenience lead to collapse, and the laws of sacrifice lead to greatness. Hedonism is close to heathenism, and neither is a liberating philosophy. Motivation must be seen as critical and important. We must teach our children that if they can conceive it, and believe it, they can achieve it, and it is not their aptitude, but their attitude, that determines their altitude, with a little intestinal fortitude, or guts.

We must fight for progressive social change, but we must also fight for new values. We must have doctors, but doctors who are more concerned with public health than personal wealth; lawyers, but lawyers who are more concerned with justice than just a judgeship; preachers, but preachers who will prophesy, not merely profiteer; journalists, but journalists who will ascribe, describe, and prescribe, not merely scribble; politicians, but politicians who seek to be of service not merely seek office; teachers, but teachers who teach for life, not merely for a living.

We must believe that life is not accidental, but providential; that life does have meaning and purpose. We must not push dope in our veins, but push hope in our brains. We must be sober, and sane, and sensitive, and rise above our circumstances. We must know that we are somebody, that we are God's children.

A NEW ADMINISTRATOR ON AN OLD IDEA

by Elaine Wright
Onyx Staff

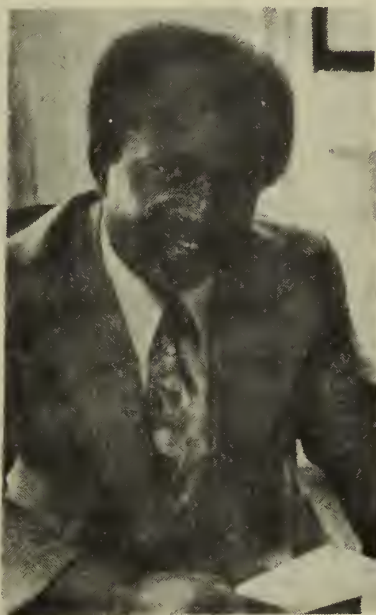
John D. O'Bryant, recently appointed Associate Dean for Administration of Northeastern offers advice to the incoming class of 1983.

"I recommend that they come here with a full knowledge of the reason why they are here, which is primarily to get their education and to obtain their degrees," said O'Bryant.

"This will open up doors for them," he continued, "which means that their classes and assignments should be their number one priority, and the social and recreational aspect of it should be secondary."

O'Bryant, the first black Boston School Committeeman, has been the Associate Dean for Administration since early August. He presently works with John A. Curry, Vice President for Administration. They coordinate their efforts to work on situations concerning community development, athletics and student affairs. O'Bryant was previously the Director of Paramedical Training at the Dimock Community Health Center in Roxbury.

"I find this job very challenging, because I realize that students are my priority and



JOHN D. O'BRYANT

that without them, there is no job to perform," said O'Bryant.

"We are here to provide our services to them," he added.

Forty-seven-year-old O'Bryant has worked with students prior to his current occupation at Northeastern University.

He was a science teacher

in the Boston Public Schools from 1954 to 1969. O'Bryant later became a full-time guidance counselor within the system. As a graduate of English High School and possessor of a Masters in Education from Boston University, he is well familiarized with the Boston Public School system.

In 1963, O'Bryant was a consultant of Northeastern's Admissions Office in which he recruited black students. He later directed "Upward Bound," a pre-college program designed to assist high school students in pursuit of college educations. The students developed better study skills and were provided with counselling services through the "Upward Bound" program.

O'Bryant reminds entering freshmen that they "should be willing to make whatever sacrifices that are necessary to successfully pass their courses and obtain their degrees, and they should not hesitate to utilize university resources, which are provided for their support.

"Most of all, they should have confidence in themselves, the ability to succeed and respect for their fellow students and others on campus."

WELCOMING ADDRESS FROM THE ACTING DIRECTOR OF THE AFRICAN AMERICAN INSTITUTE



As Acting Director of the African-American Institute, I welcome you, the class of 1983, to Northeastern University on behalf of the entire staff of the Institute.

The African-American Institute is one of the major responses made by Northeastern University to the demands of black students in the Spring of 1968. It was felt by those students then that a center was needed to specifically respond to and be sensitive to the particular needs of black students. Since the Fall of 1969, the Institute has endeavored to meet the needs of black and other minority students.

The services of the Institute are delivered through five major departments:

- 1) *Counseling* - offering academic, personal and career counseling.
- 2) *Tutorials* - tutoring students with academic problems.
- 3) *Amilcar Cabral Center* - providing cultural, social and educational programs that put in perspective the legitimacy and worth of the experience of black people.
- 4) *Library* - meeting the growing needs for research materials relating to the black experience and serving as the reference library for the African-American Studies Department.
- 5) *Project Ujima* - promoting academic excellence among a selected group of Freshman whose full potential was not realized in high school.

Further, the Institute acting as an advocate for your concerns, works closely with all university departments that affect your life at Northeastern.

I hope that you are approaching your entrance into higher education seriously. Education is one means by which you can attain some of your dreams and aspirations, not all of them. The longer you remain here the more you will grow personally and professionally. Besides having access to a very good education, you can become involved in student activities that will allow you a chance to be creative, do something you like to do, or relax from the grind of classes and studying. Most of you will also become involved in the cooperative education program that tries to provide you with job experience(s) that will help you become successful in your chosen field. It takes a serious, committed person to juggle all of these balls well. This is where the African-American Institute can help you.

We can help you if you can't quite get your schedule together, if a particular course just doesn't make sense to you, if you can't decide what your major should be or if you just need someone to talk to. Ten years ago students like yourself knew that a center like the Institute was necessary on a predominantly white campus. We hope you will feel the same way soon.

Please use us. We are here for you.

George Rowland

WHATS UP ?

by Terri Caldwell
Onyx Staff

After being here a couple years, I learned that you don't really start to like this place - you just mellow into it. It reminds me of the ingredients of wine ... leave them there long enough and they turn.

Of course, there are ways that you can tell when you've become prime Northeastern stock. The funny thing about them, is that you never realize the transformation until long after it has taken place.

One of the first things you start to do is get used to seeing dog mess EVERYWHERE. Not just get used to it, but after a while you can even walk without constantly looking down. It's not easy, naturally, but once you've stepped into a pile of Boston's best you can do anything. There is a law in town regarding that type of scenery, but you'd never know it. That's just the beginning.

Wait until you realize that Huntington Avenue is the part of the campus that they didn't picture in the brochure. They seemed to picture the quad, dorms, even grass without a single inch of Huntington - complete with derelicts. Plus, if you're used to crossing at crosswalks, you can hang it up.

After everyone tries to impress upon you the hardships of college and the "real world" (as if you were in 'an artificial one before you got here) you suddenly seem to find those speechmakers quickly fading into the rhetoric from which most of them came. Those that were sincere seem to be few and far between at this point, but they're not. Unfortunately, those that are masters of rhetoric seem to have a few other gifts ... like titles that are very misleading.

A couple weeks will pass before it looks like Northeastern has almost nothing to offer a black student. That's not true. If you take the time to look around, you might notice a black student publication, the ONYX, an African-American Institute, an African-American Studies Department, and a host of student activities that need more participation by black students. WRBB, the Student Federation, Social Council are just a few organizations where black students could do a world of good.

Well, suppose you get involved, study, go around being friendly and anything else you could possibly do? Surprise! Surprise! - You've still got problems.

Imagine yourself sitting in the middle of a class about 300-strong. Suddenly, you realize that the seats in the auditorium are not as comfortable as you thought they might be, the teacher begins to make you feel as if you've just missed the last train home from Limbo. Worse yet, you know that this person will never leave due to tenure. You chuckle at the similarities between tenure and government employment, only to choke when your watch slaps you with a devastating report - 35 MORE MINUTES.

Automatically, your eyes have lost their power, someone seems to have pulled the plug on your writing instrument (you can't seem to convince it to get all those notes), and a tingling sensation moves lazily from the top of your spine to the bottom. The restless squirming begins as a voice in the back of your bobbing head whispers, "This is a five-year school."

A decision is made, either by you or someone/something else, to stay or leave. If you decide to leave, good luck, but if you stay, I can only share one thought with you - "Don't write no check your tail can't cash." (Bo Diddley)

OP-ED

THE WAR OF THE "PROP" PROPOSITION 13 THAT IS.

by Greg M. Smith

A new mood has started to sweep the nation as the buying power of the dollar has decreased and inflation has increased. The American consumer has been hit hard in the pocket, as far as taxes are concerned.

This mood is justified in part by federal taxes and social security hikes paid by the taxpayer on one hand, and rising property taxes paid on the local level.

We see more politicians seeking election to offices of mayor, governor and the United States Congress on the ground that taxes will be cut if they are elected. However, once taxes are cut then services for cities, states and citizens are cut as well.

On Tuesday, June 6, 1978, in the state of California, the trend setter of the Country, through a referendum, approved the Jarvis Amendment known also as Proposition 13 would slash property taxes in that state by 50%.

What is the effect? The middle and upper-middle class was saying: "We're tired of being overtaxed."

This is not just the sentiment in California. During the same day, California voters were making their sentiments known, in the New Jersey Republican primary, U.S. Senator Clifford Case, a liberal was voted out of office. Running as the standard bearer, is Jeffrey Bell, a former aide to Ronald Reagan, who ran on the pledge of cutting federal taxes.

Rep. Jack Kemp (R.-NY) has a proposal in the U.S. House of Representatives to reduce federal taxes, and he's been going all over America, attempting to promote his proposal to businesses and taxpayer associations.

Here in Massachusetts, a bill has been introduced in the State House of Representatives to provide property relief to Mass. residents. Taxpayer associations are being formed as well.

While the middle and upper-middle class are the beneficiaries of such proposals, the poor and minority lose out; why? Because, the poor and minorities are the recipients of state and federal services, that alleviate the plight of their poverty somewhat.

Already in California, the brunt of racism is being felt. The poor and minorities are being laid off from public service jobs and will probably receive less welfare aid, less financial support for inferior schools and less services in other areas.

While the argument for sensible government spending can be made, and while careful fiscal planning is needed along with balanced budgets, the true loser won't be the relieved middle-class taxpayer, but the poor. After all, someone has got to be the scapegoat, it seems and voters across the country are once again trying to use that scapegoat.

N.U. Jazz Society Needs Help

*by Wendy Ford
Onyx Staff*

The Northeastern Jazz Society is an extension of the American Jazz Society which hosts such members as Herbie Hancock and Dizzy Gillespie.

Keith Johnson, SC, '79 is the N.U. Jazz Society's President, and is worried about black student participation and the University's interest. Most students feel that the Society is for those interested in playing Jazz.

It was founded five years ago by J. R. Mitchell who was on staff in the music department and is a well-known Jazz artist himself. Johnson has been an active member for two-and-a-half years and President for one year. Says Johnson, "The Society is more music appreciation than a club. We want people who want music to live." He wants to promote the cause of Jazz by attracting Jazz artists to Northeastern's campus for enjoyment and education; to provide a basics for understanding Jazz through its heritage and development; to sponsor concerts, lectures, seminars and workshops.

Their last official concert was Oct. 26, 1977, in Northeastern's Auditorium. Six well-known Jazz artists including J. R. Mitchell, Jake Byard and Ray Copeland were invited to play. Why was the last concert so long ago? "We can't get the auditorium anymore because not enough people showed up. The University doesn't push Jazz and the students are apathetic. We have no money." The society was recognized this year by the University as a legitimate student activity. It was given a budget of \$200 while it was \$168 in the hole.

Involved in a lot of other activities, Johnson needs support from people who are interested administratively, and are willing to learn how to deal with students, meet artists, and participate in Freshman orientations. Because he is leaving this year, now is the time to find someone to carry on, or the Society will definitely fade away.

J. R. Mitchell feels that the students have to be "shocked" into helping the Society. He says, "That's the way it will survive." Mitchell also feels that, "....if the Afro-American Studies Department and Institute would give more support, the students would too."

For more information, call Keith Johnson at the Music Department, 437-2440.

AFRICIAN AMERICAN STUDIES

COURSE NO.	TITLE	INSTRUCTOR	SEQUENCE
25.141	Elementary Swahili	Nyangani	(3)
25.171	Poverty and Health Care	Arnold	(2)
25.201	African-American Literature I	Harper-Edison	(5)
25.212	The Black Family	Staff	(5)
25.222	Third World Political Relations	Carter	(10)
25.237	Historical Development of Black America I	Jacobs	(8)
25.245	Approaches to Elementary Education for Black Students	Staff	(5)
25.269	Race Relations in America	Godare	(2)
25.285	Seminar: Issues of African Regions	Nyangani	(4)
25.294	Directed Study	Staff	
25.299	Study Skills	Staff	
25.277	West African History	Nyangani	(5)

I WANT TO GO TO COLLEGE HOW DO I GET THE MONEY?

The United States Office of Education supports the following programs. If you are presently enrolled or have been accepted in an approved postsecondary educational institution (college, university, vocational school, technical school, or hospital school of nursing) and you are a citizen or permanent resident of the United States, you are eligible to apply for assistance under these programs.

Assistance from the Federal Government comes in two forms - grants and loans. The major difference between the two is that a grant is a gift. A loan must be repaid, and the terms of the loan may vary with each program that you apply to.

The Basic Educational Opportunity Grant Program (BEOG) is designed to provide financial assistance to those who need it to attend a postsecondary institution. The BEOG is intended to be the "Floor" of a financial aid package and may be combined with other forms of aid in order to meet the full costs of education.

The amount of your BEOG is determined on the basis of your own and your family's financial resources. You may apply for one if you are an undergraduate student enrolled on at least a half-time basis in a program of study which is six months or longer in length.

To apply for a BEOG, you must complete a form called the "Application for Determination of Basic Grant Eligibility" for the 1978-79 academic year. Copies of the application are available from most postsecondary institutions, high schools, talent search, upward bound projects and public libraries. You may also write to P.O. Box 84, Washington, D.C. 20044.

Once you have returned

the completed application, you will receive a notification of your eligibility within six weeks. You should submit this notification to the schools that you are considering, and they in turn will calculate the amount of assistance you may receive.

The National Direct Student Loan [NDSL] Program is for students who are enrolled at least half-time in a participating postsecondary institution and need a loan to meet their educational expenses.

You may borrow up to a total of: (a) \$2,500 if you are enrolled in a vocational program or if you have completed less than two years of a program leading to a bachelor's degree; (b) \$5,000 if you are an undergraduate student who has already completed two years of study toward a bachelor's degree. (This total includes any amount you borrowed under NDSL for your first two years of study); (c) \$10,000 for graduate study. (This total includes any amount you borrowed under NDSL for your undergraduate study.)

Repayment of the loan begins nine months after you graduate or leave school for other reasons. You may be allowed up to ten years to pay back the loan. During the repayment period, you will be charged three percent interest on the unpaid balance of the loan principal.

No payments are required for up to three years while you serve in the Armed Forces, Peace Corps, or Vista.

You can apply for the NDSL through the financial aid officer at your school. He can also tell you about loan cancellation provisions for borrowers who go into certain fields of teaching of specified military duty.

The Supplemental Educational Opportunity Grant

Excerpts from "A Guide to Higher Education assistance for Massachusetts Students," Prepared by Robin E. Vaughan For the Office of Senator Edward W. Brooke.

[SEOG] is for students of exceptional financial need, who without the grant would be unable to continue their education.

You are eligible to apply for an SEOG if you are enrolled at least half-time as an undergraduate or vocational student in an educational institution participating in the program. Graduate students are not eligible.

If you receive an SEOG, it cannot be for less than \$200 or for more than \$1,500 per year. Normally, an SEOG may be received for up to four years. However, the grant may be received for up to four years. However, the grant may be received for five years when the course of study requires the extra time. The total amount that can be awarded is \$4,000 for a four-year course of study or \$5,000 for a five-year course.

to receive additional financial assistance from their educational institution that is at least equal to the amount of the grant. To apply for an SEOG, see the financial aid officer at your school. He is responsible for determining who will receive an SEOG and the amount.

The College Work-Study [CSW] Program provides jobs

*for students who have great financial need and who must earn a part of their educational expenses. You may apply if you are enrolled at least half-time as a graduate, undergraduate, or vocational student in an approved postsecondary educational institution.

A participating college in the CWS program arranges jobs on campus or off campus with a public or private non-profit agency, such as a hospital. If you are found to be eligible, you may be employed for as many as forty hours weekly.

To apply, see the financial

aid officer at your school. He is responsible for determining your eligibility and arranging the job. In arranging a job and determining how many hours a week you may work under this program, he will take into account: (1) your NEED for financial assistance; (2) your class schedule; and (3) your health and academic progress. Generally, the salary you receive is at least equal to the minimum wage. Your maximum hourly wage rate depends on the job and your qualifications.

The Guaranteed Student Loan Program enables you to borrow directly from a bank, credit union, savings and loan association, or other participating lender who is willing to make the educational loan to you. The loan is guaranteed by a State or private nonprofit agency or insured by the Federal Government.

You may apply for a loan if you are enrolled or have been accepted for enrollment at least half-time in an eligible college, university, school of nursing, vocational, technical, trade business, or home study school.

The maximum amount that you may borrow as an undergraduate is \$2,500 per year. A graduate or professional student may borrow up to \$5,000 per year (in some states it is less). Your interest cannot be more than seven percent.

The total amount that you may borrow for undergraduate or vocational study is \$7,500. The total is \$15,000 for graduate or professional study, including loans made at the undergraduate level.

Most students are eligible for Federal Interest Benefits. If you qualify for them, the Federal Government will pay the interest for you until you must begin repaying the loan. You qualify for the interest subsidy if:

1) your adjusted family income is less than \$25,000 (automatic qualification)

2) your adjusted family income is \$25,000 or more and you wish to apply for the interest subsidy on a loan of any amount - you must submit to the lender a recommendation from your school, based on an analysis of your need.

Payments on the loan normally begin between nine and twelve months after you graduate or leave school, and you may be allowed up to ten years to repay the loan.

You do not have to make payments for up to three years while you serve in the Armed Forces, Peace Corps or ACTION-sponsored programs. In addition, deferment is available any time you return to full-time study at an eligible institution, or are pursuing a course of study under a graduate fellowship program. A single deferment for a period of not more than one year is also provided for students who are unable to find full-time employment.

Additional information and application forms are available from schools, lenders, State Guarantee Agencies and Regional Offices of the U.S. Office of Education. The address of the Massachusetts branch office is: Massachusetts Higher Education Assistance Corporation, 511 Statler Building, Boston, MA 02116.

The Federal Government Employment for Cooperative Education Students Program provides opportunities for large numbers of students to alternate periods of paid work with periods of study. You must enroll in a college that has the program, and you must meet the civil service job requirements. As of December 1976, the following Massachusetts schools are sponsoring the program: Boston University, Mass-Bay Community College, Massachusetts Institute of Technology, Merrimack College, Northeastern University, Suffolk University, and the Wentworth College of Tech-

nology. However, for further information, you should contact your local U.S. Civil Service Commission office. It can be located by checking the U.S. Government section of the telephone directory.

Talent Search, Upward Bound, and Special Services for Disadvantaged Students identify students with potential who have been deprived educationally, culturally or economically and encourage completion of secondary school and enrollment in a postsecondary institution. Grants are not made directly to you, but to institutions, agencies and nonprofit organizations that provide tutoring and other academic services in the summer and academic year. During the summer programs you would receive both room and board, and during both summer and academic year programs, you may possibly receive a stipend. For further information contact the Division of Work-Study and Special Programs, Office of Student Assistance, Bureau of Postsecondary Education, Office of Education, Washington, D.C. 20202.

Title II of the Social Security Act extends benefits for unmarried sons and daughters of a deceased, disabled or retired parent to permit them to continue their education on a full-time basis. If you attend college but have not completed the requirements for a bachelor's degree, your checks can continue until the end of the semester or quarter in which you become 22 years of age. If you attend a trade or vocational school, your checks can continue until you complete your course or for two months after the month you reach 22, whichever comes first.

Your checks will stop earlier if you marry, stop attending school, or reduce your attendance below full-time. For further information, contact your local Social Security Office.

COLLEGE CONT

SCHOLARSHIPS FOR
MINORITY STUDENTS

The National Achievement Scholarship Program for Outstanding Negro Students are open to black students who have taken the PSAT/NMSQT in October of their Junior year in high school and request consideration in the Achievement Scholarship Competition. Other qualifications are the same as for the National Merit Scholarship Program in which all Achievement candidates simultaneously participate. A renewable Achievement Scholarship covers up to four years if the student maintains normal progress toward a Bachelor's Degree in a regionally accredited U.S. college or university. The Achievement Program is administered by the National Merit Scholarship Corporation, 990 Grove St., Evanston, Illinois 60201.

The National Scholarship Service and Fund for Negro Students maintains a free college counseling and referral service for black and other minority and low-income high school juniors and seniors. A limited scholarship fund for NSSFNS counselees is also available. For further information write to NSSFNS at 1776 Broadway, New York, New York 10019.

The Department of the Interior, Bureau of Indian Affairs, Higher Education Assistance Program, 123 4th St., P.O. Box 1788, Albuquerque, New Mexico 87103, administers a higher education assistance program for students who are 1/4 or more degree Indian, Eskimo, or Aleut of a tribal group being served by the Bureau and who are enrolled in accredited institutions of their choice in pursuit of a regular or graduate degree. Applicants must have financial need established by the school they are attending or plan to attend. In addition, students may also receive assistance

from approximately 100 sources that are listed in a booklet entitled, "Career Development Opportunities for Native Americans," which is available free from any Bureau of Indian Affairs office or by writing to the above address.

Additional sources of information:

Asira Educational Opportunities Center, 216 West 14th St., New York, N.Y. 10011, League of United Latin-American Citizens (LULAC), National Education Service Center, 400 First St., N.W., Washington, D.C. 20001

NAACP, 1790 Broadway, New York, N.Y. 10019

National Urban League, 477 Madison Ave., New York, N.Y. 10022

OTHER SOURCES OF
FINANCIAL AID
INFORMATION

Meeting College Costs. College Board Publications Orders, P.O. Box 2815, Princeton, New Jersey 08540.

Guide to Financial Aid. American College Testing Program, P.O. Box 767, Iowa City, Iowa 52240.

Need a Lift? American Legion Scholarship Program, 1608 K St., N.W., Washington, D.C. 20006.

Helpful Hints for Selecting a School or College - Look Out for Yourself! Office of Education, Washington, D.C. HEW, 1977.

Five Federal Financial Aid Programs. Office of Education, Washington, D.C. HEW, 1976.

Federal Benefits for Veterans and Dependents. Veterans Administration, U.S. Government Printing Office, 1976; Washington, D.C.

STATE EDUCATION
BENEFITS

The Higher Education Loan Plan [HELP] established by the Massachusetts Higher Education Assistance Corporation was the first state-

wide plan of its kind in the United States whereby commercial credit resources were made available for student loans.

Under the HELP plan, a student may borrow up to \$2,500 yearly, but not in excess of \$7,500 total for the undergraduate program, and not over \$10,000 for the combined undergraduate and graduate programs. When the student receives a HELP loan, he signs an original note due for payment not less than nine months after the date of his anticipated graduation. If the student leaves school before graduation, his loan then becomes due no later than nine months from the date of withdrawal. Upon maturity of the original note, the student may elect to sign a renewal note providing for repayment of the loan in equal monthly installments over an agreed period.

To apply for a HELP loan, any eligible student may apply to the commercial, savings or cooperative bank, federal savings and loan association or the federal or state-chartered credit union of his choice, preferably in the city or town of his residence. In Massachusetts alone there are 487 places on a list of lenders that participate in the HELP plan.

For further information and a copy of the lenders list, write to the Massachusetts Higher Education Assistance Corporation, 511 Statler Building, Boston, MA 02116.

Four Honor Scholarships are awarded by the Massachusetts Board of Higher Education to resident students in each Senatorial District who achieve the four highest marks in a competitive exam given to entering freshmen.

For information and applications, write to the Board of Higher Education, 182 Tremont St., Boston, MA 02111.

Presidential Message to New Students



A university is never static; it is ever-growing, ever-changing. Northeastern, more than many, is a dynamic university. It lives in urban transition, in an old city heavily populated with the young. It is a university attuned to, and responsive to, changes in societal needs. It is a university of changing divisions, with some students in the classroom and the laboratories, with others on co-operative job assignments. It is a university of day classes and evening classes, in Boston and elsewhere. This is the dynamic environment which you, the Class of 1983, enter and into which I, as University President, welcome you.

Northeastern and the milieu in which it exists will change you, will help you to grow. Such constructive change and growth is essential to your personal and professional development.

Your arrival here is vitally important to Northeastern. A university's existence centers on its students; the education of these students is the reason a university such as Northeastern exists. New students bring to a university new academic opportunities and challenges. New students assure educational continuity.

You come to Northeastern from a variety of backgrounds with a multiplicity of talents, interests, philosophies and lifestyles. More of you are international students. More of you are minorities. More have some physical handicap. The diversity which you bring with you strengthens the University, by increasing its universality, by encouraging and requiring it to expand its programs and services to meet more diverse and appropriate needs. This diversity, too, will strengthen you, personally, professionally and socially.

You are now a member of an intellectual community. You have begun a five-year journey toward academic and social growth. The University's immediate goal today is to orient you to the university's life, to set your direction.

While enjoying the first of your days as a student at an urban university, remember that your goal is attainment of a Northeastern degree. That degree is the grail which you shall seek for five years.

Today you start; five years from now, you commence.

Orientation is aimed not only at effecting your registration as a Northeastern student, but also at introducing you to the vagaries of University life. For you, this is a time of transition. With such transition comes physical, mental and social stress. Persevere, and endure during this period of adjustment. Take advantage of the opportunities afforded you during these days of orientation. They are aimed at reducing some of the impersonality you may find in a university of this size. Further, they will ease the transition.

As you proceed deeper into the academic year, and throughout your academic career at Northeastern avail yourselves of the many services and sources of the University. They are there to help you. Use them. Many people are here to help you also. Go to them. Talk to them. Further articulate your concerns, speak up on the issues. A university community is a community of scholars, of thinkers; it is a community of ideas and the articulation of these ideas.

These are exciting times for you, with challenges ahead. Face them with confidence. You are select individuals, and we are proud to have you as Northeastern students.

Welcome and good luck.

THE COMMUNICATION SYMPOSIUM IN RETROSPECT

The Communications Symposium In Retrospect

by

Marsha Malbrough

In 1827, The Black Press, dating back 150 years, was a leader of protest against injustices to the race, and it was a journalism almost totally committed to the cause. As stated by the men who launched the newspaper entitled, *The Colored American*, in an editorialized excerpt entitled, "Our Undertaking," (1) from the first issue:

Beloved Friends,

The addition of another paper to the list of those already before the public, may be, and is probably considered by some persons of common observation and superficial reflection, as unnecessary and uncalled for, but numerous, however, as we freely allow to be, it is believed by many of our people, that there is still a vacancy to be supplied, a need to be filled up and that there is now a clear opening for a different character, which shall be devoted to the moral improvement and amelioration of our race. After the most mature deliberation we have commenced the noble enterprise...

The Advocate shall be like a chain, binding you together as one. It's columns will always be the organ of your wishes and feelings. And the proper medium for laying your claims before the public ...Only one plan can give success to the Advocate, and place it upon a firm and lasting basis. And that is a union of action among you all as a body. Our enemies are united. "Union" is their watchword. and nothing do



THE PROFESSIONALS

they dread so much as a destruction of the union. Let us then learn our duty from them if our own experience and observation fail to instruct us.

Like other ethnic presses in the U.S., (during its history), the Black Press has had to contend with some of the same basic obstacles facing the general press. There were also particular problems confronting the black men who attempted to voice their claims and their opinions, such as bankruptcy (which was caused by our continual state of economic depression), along with social and racial problems. The major problem confronting the ongoing viability of these newspapers was the fact that it was illegal for blacks to read and write. Therefore it would seem ironic that someone like Fredrick Douglass, who was raised on a plantation where he was forbidden to read and write, became a leading spokesman for Black people and editor of his own newspaper. *The North Star*, edited by Douglass, was published

weekly, caused Douglass to suffer many hardships as a result of obstacles placed in front of him. Hindrances such as the burning of his house and the consequent destruction of 12 volumes of the paper. There was also a suggestion printed in the *New York Herald* which read, "The editor should be exiled to Canada and his presses thrown in the lake." (2). But this attitude was gradually overcome and the Black Press continued the hard and grinding fight for recognition.

Historians have shown that about 3000 newspapers alone were established between 1827 and today, all of which but about 250 have closed. The number of periodicals that began during the same span of years is undetermined. It too must amount to many hundreds. Yet these relatively few publications exercised an influence socially, economically and politically in a way far greater than one would expect from their numbers. The strength caused by the dissemination of these publications was

possible because there were many reasons for which the Black Press fought and still do battle.

The Black Press as it is today, should still function as an agent of community education and development. It should still operate as a chain, binding together the claims, feelings and wishes of the Black People as previously stated in "Our Undertaking." The Black Press is desperately needed in that it serves as a vital connection or form of constant communication for the people within the black community. In a like manner, the Black student newspaper emanating out of the university environment, serves as a form of communication for students. This form of communication should articulate issues of concern to the Black Student body, Faculty, Administration and surrounding community.

There have been many problems facing the Black Press, problems which still exist today. One major problem is the preservation of the vanishing black newspaper and newsletter which existed during the early 1800's. The preservation of valid historical accounts which occurred during the birth and development of the Black Press.

What do blacks have to show for the 150-year existence of the Black Press, other than scattered remnants of newspapers? Why has there been a lack of interest in preserving them and who is responsible? According to Debra Newman, (Archivist Specialist on Afro-American Sources), National Archives, Washington, D.C.

"The lack of interest cannot be blamed on anyone but our [blacks] lack of appreciation as a people of a sense of our own history."

This statement isn't totally true, there is evidence of a

very lively appreciation of their (blacks) value on the part of the black himself. There is proof of an interest in the Black Press on the part of the black population during the early existence of the press.

Some blacks were readers of the newspapers and yet some were slightly blessed with education, that it was a common custom to have someone read the paper out loud. Letters would file into the newspaper offices so poorly written that they were hard to interpret, yet they showed how greatly impressed blacks were with a publication of their own, a publication which voiced their opinions.

Following is an example of a letter written by a reader of the *Chicago Whip*, with little education, but much pride.

and stays asking White mens cows tail to keep the flies of him. or I say into another place. We are his Bull dog. he will keep our race tied down with a Slavery Chain....in close you will find 75c. for your Chicago Whip for three months.....[3].

Next is a reaction of a West Indian girl to the *Negro World* of New York (Sept. 11, 1920).

Key West Fla. Sept. 2. - When Mrs. Williams, a white woman of this city, imported Rebecca Hall, a 16 year old Jamaican girl, from Panama, she had no idea that she was bringing to the Negroes of Key West such an able orator and splendid fighter for the right of self determination among Negroes. But she learned what she was up against last Friday when she



STUDENT EDITORS PAST AND PRESENT (L to R)
TED THOMAS, TONY JENKINS, KEVIN MERIDA.

I am this day writing you a few lines of business. As I was looking over the Chicago Whip. And saw your warning to the Colored race to beware of March. beware of Ides. Why yes I say so my self, because I have never seen any good that our race has every recieved from they Whitey Brothers yet. And I am 44 years of age. if our race dont look for they own selves.

ordered her domestic to throw away a copy of the Negro World, which she happened to be reading. "Throw away the darned paper, and never let me see you reading it again!" "Throw away this paper? You make me laugh, ma'am," replied the young lady from Jamaica. "This paper is worth more to me than all the jobs you can

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SYMPOSIUM CONT.

give me. If I am to go I shall go with this paper, and if I am to stay I'll stay with it." (4)

More often, the letters received were of common place nature, but they all speak of a peculiar interest and pride in the Black Press.

During the 150-year existence of the Black Press, there have been a number of changes within the structure. According to Milton Coleman, Political Columnist at the *Washington Post*,

"Historically the Black Press has changed very much and I would dare say that the Black Press no longer occupies the crusading kind of position it did perhaps 20 years ago."

Whether the Black Press has changed from one position to another is not the major concern at this point. What is of major concern is that a strong stance be taken, insisting that we employ our energies toward establishing a reservoir of information about the Black Press. Information about its existence, its history and most importantly, the valid data recorded by the great men who served as editors and publishers. Men such as John B. Russwurm and Samuel Cornish, *Freedom's Journal*, and *Right's For All*; Fredrick Douglass, *Ram's Horn*; Charles L. Force, *Liberia Herald*; W.E.B. duBois *The North Star*; Willis A. Hodges, Carter G. Woodson and many more.

A repository is needed which would be readily available to students of journalism interested and dedicated to the cause of preserving the history of black people as reflected in the Black Press.

Because of the need to preserve the Black Press and its history, there is also a growing need to develop a unifying force between journalism students and Black



MUSA EUBANKS AND ALONZO SPEIGHT :
VISUAL MEDIA

professionals in the field. As a result of that unifying bond, students would be able to communicate with professionals, thereby giving them a more extensive and practical education outside of the classroom.

On March 11, 1978 at Northeastern University, A Communications Media Symposium: The Black Student Perspective, sponsored by the Northeastern ONYX, was held with the professional growth and development of the student journalist in mind. The Symposium was geared to foster the development of the unifying force between the students and black professionals. Milton Coleman is noted for saying:

"Consider it your [students] responsibility once you get into the media, to find other brothers and sisters and bring them in there cause believe me, the tide is turning on us. They are closing the gate and I don't think many of us are getting in."

Getting in, that's the problem. What is needed or what are the requirements for getting in? These are common questions among Journalism students. According to Milton Coleman,

"In the final analysis, writing is what they [newspapers and prospective employers] want to see. You can

say I went to Harvard, I went to Yale, I got a Ph.D., plus I'm a lawyer. If you cannot write... This is especially true if you're black, cause of the old thing that has always been true about our people and it's something I'm sure your mama told you. My mama told me that you have to be twice as good. White people say that ain't true, but I believe it and I have to deal with that. So you have to understand that this [opportunity] gives you a chance to get some inroads into the newsroom and you should do that."

This should give you an insight into the reality about being a journalist. The reality which says it is not easy, it has never been easy, it is a hard job, but it can be done. There is proof, valid proof which says there have been others before you who tried and made their mark, because it had to be done. In addition there will be those behind you who will need the reservoir of historical information, and professional practicality in learning how and why things were done, making them feel a part of the past, a part of history.

From 8:00 a.m. until late evening, students and professionals such as Alice Bonner, Nieman Fellow in Journalism at Harvard; Debra Newman, (Archivist Specialist on Afro-

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American Sources) the National Archives, Washington, D.C.; Lynn Vaughn from WEEI, Musa Eubanks from Afro-Audio Visual; Luix Overbea from *The Christian Science Monitor*; Gwen Ifill from the *Herald American*; Dexter Eure and Carmen Fields from the *Globe* and Milton Coleman, Political Columnist from the *Washington Post*, Washington, D.C. discussed at length, the Black Press and today's Black Student Publications being an important facet in the preservation of the Black Press and also the need for black student publications to be the testing ground for the future.

The Black Student editors panel addressed editorial issues such as: 1) How to operate a newspaper correctly; 2) How to face the obstacles which exist for a publication in general, and 3) How to face obstacles confronting black student publications within Universities and Colleges.

Additionally the Symposium covered areas on the role of the Advisor to student publications. According to Reverend Ronald Carter from Boston University:

"I think the important thing we have to keep in mind as advisors is that we have to make sure that the student editors can justify what they write and why they write. And make sure that they don't try to force on the students, campus and student population at large any issue that's not there."

The potential for conflict arises when the Advisors are expected not only to teach responsible journalism, but also to administer the school newspaper in the College's behalf. There are many problems facing the advisor and the editors of student publications. Frustrations which arise from time to time

such as not being able to get a staff who will work regularly. Along with this, the editor has a responsibility to recognize things on his own, to be informed about events which are happening for his individual purpose. To be informed about occurrences happening on campus or outside of the campus, and then to provide a means of communication to the student body, whereby they can also be informed.

Devotion and hard work are needed to bring on a change, hopefully a positive change. A positive change which is evident through the hard work of the many black men and women, who devoted their time and effort to bring about such a change. This has been witnessed throughout the life of the Black Press. As a result of 150 years of work, the Black Press is still around in many different forms, not only by way of newspapers but in Black Magazines, Trade Journals, Scholarly Journals, Religious Magazines, Community Magazines, Periodicals and more.

The degree of dedication that traditionally led to positive change, and a flourishing newspaper was obvious during the Communications Symposium. There was an intense and personable interaction between students and

professionals who gave their time and showed their interest in helping students learn more about the field of journalism. The advice from the professionals helped the students learn more about what is expected of them in order to get a foot into the door. All of these ingredients blended together made the Symposium an experience....

The Symposium ended late in the evening with a reception for the students and the participants. The interest and participation of the guests, who took time to devote a day to answering questions, was deeply appreciated by everyone. It was a day to remember in regards to people committing themselves for a black cause, a worthy cause.

Presently the ONYX staff is in the process of transcribing the proceedings and making the information available in written form, for those interested, look for the March release.

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COMMENTS FROM THE FLOOR

ROOTS

by C. J. Hamilton

It begins with that instant although vague recognition of something familiar; some palpable black tangible something that moves relentlessly within each of us.

THE memory became THE experience, our shared experience; our feelings expressed, our frustration released, dissipated. Of course we were moved.

Even on the corner, sizing up a prospective hustle, one could [declining to disturb the aura of one's perpetual...cool] acknowledge with a nod - that Kunta Kinte was a baaad mother....

.....

The weeklong televised dramatization of Alex Haley's novel brought *Roots* into the homes of over one hundred and sixty million black and white Americans. And if the visual graces of the tube failed to enrapture you (which is doubtful) then the hard cover edition was handily available in conspicuous pyramidal displays in any and almost every bookstore; out-selling, so say the statistics, every other hard cover novel released in publishing history excepting *Gone with the Wind*.

The significance of this lies only in the fact that *Roots* was quintessentially a black event and I can recall no other black event, excepting perhaps the riots and burning cities of the sixties, which has on the singular strength of its own reality, so physically and visually assaulted the senses of America. One found it everywhere; serialized in newspapers, discussed on radio and television talk shows, falling from the lips of professor and student alike, insinuating its way eventually into even the most casual of conversations. *Roots* rapidly became a national preoccu-

pation, a blinder obscuring the faces of whoever belonged to those fingers flipping frantically through the pages of THE BOOK. *Roots* peered at you over lunch counters and flashed its yellow and brown image in the windows of innumerable subway cars passing by. The most innocuous people in America carried THE BOOK tucked (despite all of its unwieldy size) neatly and even cozily under a protective arm. It became the newest classic to grace the shelves of age old libraries. IT ruled for an entire week and in college lounges, recreation rooms, ordinary living rooms and family rooms - even in barrooms - a range of personalities sat glued in front of the tube for eight long nights absorbing the profoundly dignified history of the African, Kunta Kinte.

Touted as "the saga of an American family" it has received generally high praise as a novel and an admixture of indifference and outright scorn for its televised version. Accused of presenting the thoroughly evil master and of ill concealed melodramatic sentimentality, it has been labeled by one notable as no more than a "middlebrow Mandingo." *Roots* has been criticized for lack of dramatic imagination, for distortion of historical perceptive, for contrived network palatability, even for failing to illumine in any clear or new sense the questions of our racial experience. However, any critical evaluation of *Roots* based, to the exclusion of all else; on literary or dramatic or artistic or even historical specificity is merely intellectual ass-scratching. *Roots* - in effect - and particularly for black people was an overwhelmingly subjective and personal event. One cannot critically ignore the sheer evocative power of that

event. For the importance of *Roots* (that is) the critical value of the event lies in its highly personalized ability to excite utter racial self-consciousness. And if the history of black people in this country has been anything, it has been an almost instinctive search for true self-consciousness.

"The negro is a sort of seventh son [so said Dubois] born with a veil and gifted with second sight in this American world - a world which yields him no true self-consciousness, but only lets him see himself through the revelation of the other world. ...One ever feels his twoness... two souls two thoughts, two unreconciled strivings...in one dark body..."

Roots singled that double consciousness, lifted the veil - if only for a moment - and shockingly one encountered a singularly brilliant reflection of self no longer distorted or blurred by an unconsciously cross-eyed vision of what we are, no longer threatened by a lurking schizophrenic racial paranoia. Nor could we experience THE EVENT and remain unmoved. *Roots* forced one to feel again.

Feeling again. Just to be feeling something. How long had it been since we were so moved by ourselves? Who even remembered anymore the voices that had at one time been able to move us. Voices screaming. Our screams in the sixties. It was much too painful to recall the dying echoes of voices from the past; the piercing brilliant searing dialogue of Malcolm, the eloquent thunder of Minister King. And who were the other voices that had moved us. Where were they all. Newton and Seale - politician and actor? Eldridge is disgraced, Angela...is silent.

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Stokely had left us - long ago - for Africa. Nikki and Baraka who were so talented and vocal. Where? Where even the beauty that lit up the poster of three brothers, fists upraised and clenched in an Olympic game. The excitement, the fearlessness, the belief that we were all living again, struggling purposefully even if blindly for some undefined black something that was even greater than ourselves. Perhaps we lost it because it remained too long undefined. Yet, unexpectedly, even the feeling even the motivation had dissolved into the air like the smoke from the last blazing riotous city. Not even any longer an echo of a black voice screaming, releasing that age-old frustration. Bereft of leaders or heroes or even the images that had called up our own cultural revolution we had lost ourselves somehow. The heady physical energy of the sixties had diminished, leaving only the vanished promise of something like the empty black womb of an aborted child.

Roots helped to dispell some of that abject hopelessness, reached - somehow - way down deep inside and pulled loose some of that suffocating apathy, pulled up my blackness, polished it until it shone - gleaming - like it had then, until I felt the tenseness once more, that humming, until I was taut again with the heady belief in the power of my blackness. Alternately it made me angry or tender, warrior, lover, nigger - it was all the same. I was feeling something, finally after so long. And it carried me, filled me, subtly, night after night throughout that unending week long exposure to *Roots*. What was more - I was not alone in rediscovering my ability to feel.

It was just another Saturday afternoon like many others except that it occurred

during THAT particular week. I had left my apartment as usual - headed for the barber shop and hopefully for an inexpensive shape up. Danny's Salon was just down the block and around the corner, not too far from my apartment. And typically for a Saturday afternoon it was crowded with black bodies pressed together in the closeness of the salon, smelling of cigarettes and afro sheen. I waited forty-five minutes before it was my turn to sit for another forty-five minutes in the barbers chair and just as I climbed into the seat, Jake, one of the regulars of this particular shop, came noisily through the door and into the salon.

"Any ya'll catch *Roots* las' night on the tube," he said directing his questions at more or less anybody who cared to answer.

"Yeah said Danny the proprietor, expertly raising my chair so that he could maintain a better angle on my head. "I seen it every night since it came on. And I been checkin' it out too; you know, tryin' to figure out what it's really tryin' to say. And it's heavy. A lot a folks ain't really dealin' with - they just bein' entertained, but it's a whole lot more than that. If you think about it, it's a real deep flick - you know."

Jake was a little perturbed. "You think I don't know that, man? You think I ain't aware - or something? Yeah! I know it's deep. Kunta Kinte was a powerful nigger...you know what I mean. My man Kinta had it all together, knew who he was and what he was...and what he wasn't. He believed in himself and ain't nobody could take that away from him, ain't nobody could make that nigger forget what he was about. Yeah my man was alright. Nigger was crazy though. Cause I know if some "toubob" had hung me up in chains and was gonna whip

my ass until I told him my name was Toby - you wouldn't heard nothing but T O B Y. Massa' would a said, "Will the real Toby please stand up and I'd a been up in a minute, quick as lightnin' shoutin' here I is Massa, here I is. I'se Toby suh. I'se Toby. You damn right. I'd a been Toby for as long as ole massa' like."

And everybody broke up laughing. But the laughter didn't dispell the thoughts that we were all thinking or discourage continued conversations. Despite the joking and the playing and despite the fact that our subject was a product of commercialized television, *Roots* managed to elicit certain irresistible responses. Questions hung in the air like moths. Did they really break your teeth with gun butts to make you eat. Did they have so many ways of crushing the shell of one's resistance? Tear away the casement of one's soul and what was left? How did one survive, let alone endure. Would you have gone down on your knees - begging mercy from the master? What would it have done to your manhood or your womanhood? In such a system what even constituted one's manhood or the loss of it - could one even afford the luxury of believing in one's manhood or for that matter in one's self? There in the shop these and innumerable other questions floated around the edges of our consciences. We shared images of self, reflections of our individual selves in the mirrors of one another. The very honesty of our encounter with each other forced us to ask hard questions of ourselves, forced us to make certain admissions to ourselves and to others.

Jake: "Man, I was on my way to work and I had to walk

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ROOTS CONT.

by these three white boys, you know. And they was standin' out on the street, drinkin' and checkin' me out. I was cool, you know, just walked 'by. I must'a been just a little bit too cool cause then they started talkin' shit and came after me. Well, I ain't had nothin' on me so I just had to run, besides I wasn't gonna stand there an' get my ass kicked. I don't even know how I ran all that way but I made it to work and when I got there I just fell into the office onto the floor. And I was cryin' man because I was so pissed at havin' to run from those dudes."

Danny: *"I know what you sayin' man. I really do. But sometimes there ain't nothin' you can do. Not a damn thing but run and run and run. You know what I mean?"*

Jake: *"Yeah, in a way you right, at least sometimes it SEEMS like there ain't nothin' else to do but run. But if you think about it, man, there's always somethin' you can do. You can choose, Danny. You can choose not to run. You can say to yourself I ain't runnin' no more. And it don't have to be runnin' from someone. I know niggers who runnin' just as hard from somethin' as they is from someone. But anyway - I got to deal wit' me, got to make me some choices. So I decided that I wasn't running from nothin' no more. Wasn't no way I could keep my self respect if I'm always running from somethin' instead facin' what it is - whatever it is - and dealin' wit' it. You see what I mean. I mean, I made my choice and now all I got to deal with is that...."*

Kunta Kinte has left us all with some choices to make/had left just a bit too much pride in each of us. The reflection of ourselves within the African was too compelling to ignore and folks in that barber shop, folks in the street and folks in their homes had taken some small part of his pride, some small part of the excitement of

Kunta's strength and kept it for themselves. And if their analysis of their experience of Kunta's history did not take into consideration; dramatic tension or symbolism or nuance; or if their reading of the book did not engender intellectual exercises in regards to thematic extrapolations, metaphor or historic realism or fact or fiction or even the divergence of script and manuscript - it did - nevertheless, encourage honest, self conscious, cleansing, down-to-earth emotion. And that was enough. At least we were feeling again; excited by something that was essentially black and completely our own.

Roots did not exude (dripping from every line) the richness of ambiguity or the intellectual complexity that have become so endearing to contemporary critics. Nor was the film version, completely satisfying particularly when one adds in such variables as Nielsens, audience appeal, entertainment factors, choice of directors, author control, historical accuracy - etc. *Roots* will probably not alter significantly the collective destiny of black people in this country. Only each of us can accomplish that. After all a novel or a script can be held responsible for just so much. Alternately, however, *Roots* taken in its entirety, was overwhelmingly appealing and offered much that is valuable, much that is exemplary, much that is significant.

For there is its intensity, its intensely personal evocative power. There are also its images and its attempt at self conscious realizations. There is its morality. For *Roots* offered a return to values that have been all but washed away in the turbulent eddies of the last two decades. The flood of radical atomic doisms; modernism, skepticism, isolationism, cynacism, selfish and more often irresponsible individualism; that generally characterize our present era are in sharp

variance with the responsibility and the purpose, the historical movement of a single black family in *Roots*. Women who need men, men who need women, who together need the sharing of their respective strengths; sons and daughters instilled with a sense of self and purpose, families that offer guidance to its members, that are based on a tradition of self in relation to family, that are loyal and supportive - hardly similar to the disrupted, fragmented, clinically sterile families of our modern era. *Roots* is ultimately familial, concerned with the stable and enduring tradition of the nuclear family unit.

Revolutions of self ... cynical generations of being ... an innervation of collective selves (black hands raised, clasped, reaching backwards offered continuity and a vision of black self. If the recent era of black historical experience has been a violent attempt by the darker peoples of this country to wrest some meaning, some identity, some sense of being from those dying, burning cities; if (our leaders murdered or silent) we have lost direction, lost the energy that sustained a struggle that in a very real sense was an attempt by lost selves to reach their real collective self, their black-self, then *Roots*, purposefully and sensitively offers a means toward black and truly self conscious realization. We live still in the land of "toubabodoo" and we must remember, if nothing else, that there is still much to take pride in, much to restore our energy. We are a people of tradition and worth, of strength. We endure. And perhaps it is time to begin to apply the lessons and the resources of our ancient past.

It ends as it began, rushing through our depths - scalding liquid realizations. Recognition of something...that boiling, bubbling, blistering, burning recognition of self.

JUST ANOTHER SHADE



This section of the magazine was originated for the purpose of allowing the Editor to express herself on any subject of her choice.

I had originally intended to keep this section of the magazine on a very light tone, maybe even a little entertaining, but something serious has been dominating my thoughts lately, something we all need to be reminded of.

To know her is to love her. She's an attractive woman who spreads sunshine wherever she goes. She's got one of those bubbly personalities, always laughing, and smiling, always full of energy. She's a free spirit. One morning I saw all that change.

She cried in my arms all the way to the hospital, and hours more after we arrived. The doctors and nurses remembered her, so there was no problem with waiting. She was frightened, and I confused. She had just come back from the hospital a week ago. At that time, the doctors diagnosed her illness as the Sickie Cell Trait. I am no expert on the Sickie Cell disease, but I knew enough about it to question the doctors diagnosis. If a person has a Sickie Cell Trait, they're not supposed to have any symptoms at all.

Well, she left the hospital a week later. Everything was going well, she was back to her old self! Two weeks later I was again with her in the emergency room. Something was definitely wrong. This was her third time there in a month. After a lot of testing, the doctors diagnosed her illness as SC the second worst kind of the Sickie Cell disease.

She's alright now, but she's lucky, she doesn't have SS, the worst kind of the disease. Those people sometimes die, but she will have to suffer through the pain of Sickie Cell Crises for the rest of her life. The Crises can occur at any time on any occasion.

From this incident, I began to recall the days when Black people were well informed, and cared about Sickie Cell. Those were the days in the late 60's early 70's when we were Black. Times have changed. Black is no longer what's happening, so Sickie Cell goes unmentioned and locked away in the closet.

I am ashamed. I, an intelligent Black woman, who has proclaimed to be dedicated to the struggle, yeah, the one who is supposed to be aware of all the Black problems of the day must confess to have also forgotten about Sickie Cell. I guess people never realize things until something hits close to home.

Sickie Cell is nothing to be ashamed of. It has protected our ancestors in Africa from Malaria for years. It's just something that happens, something that adds to our uniqueness as a people. I'm now involved in the fight against Sickie Cell. Please don't keep it hidden. See if there is something you can do, someone you can help. Sickie Cell still exists in many of our people.

I'm calling this a rebirth, or an awakening of my Blackness.

Why don't you wake up too!

Delores J. Greenlee
Editor-in-Chief



Dana Chandler's Artist in Residency

by Valerie Lee
Onyx Staff

Time and patience along with expertise make a good artist, and these words definitely describe Dana Chandler and the other artists in residence at Northeastern University.

Dana who is also known as Akin Duro, which in Nigerian means, "stand up Man," provided information that allows everyone to understand just how his program operates.

July marked Dana's fourth year at NU. Through the efforts of Ramona Edelin (former chairperson of the African-American Studies Department), Dean Shepard, then Vice President Ryder, and Gregory Ricks, Dana was granted space at the University to work. He was given the 11 Leon Street location, with the provision that he would teach a course in African-American Art in the African-American Studies Department.

Before coming to Northeastern, Dana primarily worked from a studio on West Brookline Street in the city's South End until it was destroyed by vandalism and fire. He was also temporarily

housed in a small room at Simmons College.

For three years, Dana was the only person occupying the second floor of 11 Leon Street. Realizing this, Dana thought that this space would be a good place for other African-American Artists to work.

About a center of this kind, Dana thinks that anyone willing to try it deserves credit, and he says of President Ryder, "It takes an innovative mind to say yes to a program of this kind."

Dana notes that being a famous black artist is different than being a famous white artist because of America's standards. A budgeted, and spacious renovation is a major step by an Urban University, this speaks of Northeastern's attempt to present a more positive image to the Black Community.

This is the first place in the United States that African-American artists have had so much space to produce any type of art they wished. The artists in residency are experts in the fields of abstract, realistic painting, printmaking, weaving, tie dying, jewelry making, sculpting and photography.

All of the artists in Chandler's studio are professionals. Some have 35-40 years experience. Most of the artists are mentioned in *Who's Who in American Art*. For example, Dana himself appears in five national *Who's Who* and six international books.

Very inspirational to Dana is Professor James Reed, an instructor in Northeastern's College of Criminal Justice. "Professor Reed" is the reason that Dana began to paint. He first saw Dana's work in 1961. Professor Reed is Co-director of the Center. He also serves as administrator and Historian of the program.

One of Professor Reed's paintings appear in *American Negro Art* by Cedric Dover. The painting is entitled *Depressed*. The painting hangs, however, in Atlanta University's Collection. This collection is famous and other famous artists' works such as Jake Lawrence, also appears in the collection.

Other artists in the program include Professor Reggie Jackson who has a degree in filmmaking. He also does photographic work for books.



CHANDLER CONTINUED

Presently, Prof. Jackson is in Brazil, attending an International Conference on African Art.

John Wilson, Milton (Johnson) Derr, Arnold Huckley and Ellen Banks add to the artists working from the studio.

Wilson is a tenured professor at Boston College. Derr is a Professor at Tufts and the Museum School. Huckley is the youngest artist in the program. He specializes in portrait, landscapes and line drawings. Ms. Banks is an abstract artist. Dana called her, "The Prize of the Program," and she is proof that "we can do anything."

Dana explained that his program is not only accessible to the community, but

also to Northeastern students. The artists' program hopes to work with other schools and departments - such as Liberal Arts and Engineering - to make all students aware. Dana would go as far as to encourage instructors to bring their classes over to the studio.

The Leon Street Studio is used for various and sundrie programs. Community affairs such as poetry readings and dance groups. Most events will be free.

Very important is an upcoming exhibition of the artists in residence. The displays will be in Dodge Library as well as the studio, and will be open to the public. Works will be available for purchase through the artists

or an agent beginning Nov. 6, 1978.

He says that his studio is something that Black and other Third World people need. The studio is a revelation. The program is very important in changing European-American ideas about African-American Art - but we must first appreciate it ourselves.

If ever you have the chance to do some extra reading, some of Dana's work appears in *Art: African-American* by Samella Lewis and *The Afro-American Artist* by Elsa Honig Fine.

Better yet, I suggest that everyone make a trip to Dana's studio at 11 Leon Street to meet Dana and the new artists.

OPEN LETTER TO
STUDENTS:
CAN THE DEPARTMENT
OF AFRICAN-AMERICAN
STUDIES SURVIVE?

The answer is unequivocally yes with your involvement and support.

We have had yet another crisis within the black community at Northeastern - a crisis which has taken its toll on the Department of African-American Studies.

Our recent past has not done much to change the view of those on the Northeastern University campus who are of the opinion that African-American Studies should at best be only a topic spoken to in a few select courses offered by the more traditional University Departments. Fortunately, this opinion is not shared by the University as a whole. In fact, we have, at least for the present, the emphatic support and commitment from the President and other key administrators that the department should continue to exist to provide for the educational and cultural needs of black students on campus, the general University community, and the greater urban community. Yet, this should not make us complacent. It

will be only on the basis of OUR renewed enthusiasm, commitment, and mutual support of ourselves, that we will continue to exist and be in a position to demand further commitment and support.

Over the last year, the department has suffered from low course enrollments and a general apathy and lack of involvement by black students. While reasons exist - both valid and invalid, internal and external - for this malaise it cannot continue if the department is to survive.

We cannot justify our existence if the students we are here primarily to serve do not utilize our services.

With this new academic year comes many changes in the department designed to bring a new enthusiasm and sense of purpose. We shall excel in the provision of rigorous, quality education with a dynamic, concerned faculty. We shall be both open and available. We shall hold ourselves as serious professionals with integrity, serving as models of how to develop, succeed and ultimately survive in a diversi-

fied, intermittently hostile environment. WE ARE HERE FOR YOU.

We look forward to seeing and serving you for courses, serious and relaxed discussion, academic advising, and just being together to reinforce a sense of community.

Your input, participation and involvement are critical to our existence. Although the black community on this campus may differ in its ideological inclinations, backgrounds, attitudes, values and personal aspiration, we must not forget that we are of one spirit and one heart - the essence and purpose of which is to be each other's strength, support and reason for being.

We, in the Department of African-American Studies, have a sincere commitment to you and your education here at Northeastern University.

*Respectfull yours in
our movement through
the struggle,*

*Holly M. Carter
Acting Chairman*

THE AFRICAN-AMERICAN INSTITUTE - *Homebase of N.U.'s Black Population*

by Valerie Lee,
Onyx Reporter

Only a few years ago, Northeastern University had a Black population of 25. Being aware and conscious, these students saw the need for a center they could call their own.

In 1968, the year of Martin Luther King's assassination, there was much racial unrest - in the streets and on college campuses. Northeastern was not left out.

The University's 25 brothers and sisters brought to the administration a list of 13 demands. The demands were reasonable and of an academic nature. Some of the demands were: the recruitment of black students to N.U.; re-evaluation of social science and humanities courses; and most important, to form a group comprised of students and faculty to enforce the demands.

All the demands were not met, but the African-American Institute was established. The six goals of the Institute were to be: a foundation for an independent Institute; the development of a Black studies program; the use of resources to meet community needs; to develop political awareness and spirit of collective action within blacks at Northeastern; to aid black student survival at N.U., and to assure protection of interests, involving black students in community activities.

After two locations, Norfolk House in John Elliot Sq. and Forsyth St., the African-American Institute finally moved to its present location, 40 Leon St. This location is physically detached from Northeastern's main campus and is on the border of two heavily black populated

areas; Roxbury and the Mission Hill projects.

The Acting Director is George Rowland, a 1973 Northeastern graduate who seems to have no problem in keeping the homebase of the black students in tact. He has an excellent staff which provides a variety of services both academic and cultural for today's black college students. The "Tutes" well-trained and courteous staff are always willing to help. For instance, Ferna Phillips, Maxwell Whiting, and Philip Robinson provide counseling services not just for newcomers, but upperclassmen as well.

Paulette Davidson is the head of the tutorial program. The program is in effect for three consecutive quarters - fall, winter and spring. Assistance is provided in subjects such as Economics, Modern Languages, Mathematics and the many Sciences. All of these services, as most at the Institute are free.

Known well to black students at N.U., are Verdaya Brown and Allevious Hill. These two women stock the library with resources, periodicals and books relating to the black experience. Many times, courses in the African-American studies Department require readings from periodicals which are excessive at the library. On a cultural realm, the library hosts a Literary Festival each year.

Also housed in the Institute is Project Ujima. This program offers black students recommended by Admissions, a chance to possibly continue their college education upon the end of their freshmen year. Wendell C. Bourne, Jr. is Ujima's direc-

tor. The project's name and goals were derived from the word Ujima, its Swahili translation being "collective work and responsibility."

Each year, the Cabral Center, directed by Harvette Emmett, sponsors a Freshman Orientation Program. This successful program gives incoming black freshmen an outlook of Northeastern from the black upper-classmen's view. Mrs. Emmett has stated, "Black freshmen are different, therefore black freshmen orientation ought to be different."

The Cabral Center also sponsors many festivals, and guest speakers. Each year a Kwanza ceremony, with the pouring of libations and the recognition of the Nguzo Saba (the seven principles of Blackness) is celebrated. Kwanza is a special time for blacks at Northeastern, we give thanks for all our good tidings and of course we enjoy good family, good food, and good friends. In essence, good vibrations.

Another important cultural extravaganza sponsored by the center is Black Culture Week, which was first sponsored in the spring of this year. Guest speakers, a picnic, and displays made the first Culture Week a success. The Cabral Center also sponsors a Black Culture Day.

As one can see, academics, counseling, and culture are provided at Northeastern University's African-American Institute to make it the home for the school's black student body.

**partial information provided from the ONYX, September 1976, written by J. Monroe Harris and Paulette Sneed.*

ABCD - The Institute and the community

by Elaine P. Wright
Onyx Staff

This year, more than 800 Boston-area high school students were paid to learn various skills in the Special Programs segment of the Youth Affairs Division of Action for Boston Community Development (ABCD).

Funded by the Department of Labor and sponsored by the City of Boston, the program consists of year-round work and educational projects geared to benefit high school students of all racial backgrounds.

For the past two years, the youth affairs division has been located in the African-American Institute at 40 Leon Street, although other branches exist throughout the city of Boston.

According to Bob Banks, Coordinator of Health Careers for the Youth Affairs Division, "We've had an overwhelming response as far as being located on campus. The high school students begin to identify with the college students, and they see that the college students aren't stuffy, and they dress casually," continued Banks.

High school students who work under the special programs segment of ABCD's Youth Affairs Division as opposed to the regular programs focus on particular tasks. These tasks are described in the following programs: health careers, the music program, pep program and environmental planning, photography, lead paint and rodent control, youth tutoring youth and the summer careers academy programs. In the regular division, students may work in daycare centers or in city mainten-

ance projects.

Under the health careers program, students may be placed for employment in hospitals, health centers or other medical facilities to learn medical-related skills, such as how to take a person's blood pressure or how to prepare a blood sample. They also have opportunities to learn more about particular medical fields which may interest them.

There are two options in the music program. Students may choose either instrumentation or the choral group. In both groups, the students are taught the basic skills of reading music.

Students working under the pep program and environmental planning perform tests related to atmospheric conditions. They also study pollutants of water and air with the Sierra Club, an organization dealing with state environmental protection.

Youths in the photography group study the photographs of others as well as their own productions. The students visit art exhibitions such as the Institute of Contemporary Art and they listen to guest speakers including local media representatives, as part of their learning experience.

People in certain areas of the city are tested for lead paint poisoning by students of the lead paint and rodent control group. The second portion of the group identifies areas of rodent infestation in an effort to de-contaminate the areas and get rid of potential rodents.

Youth tutoring youth exemplifies how learning can be shared between two young individuals. The tutors, usual-

ly between ages 14-18 work with pre-schoolers or elementary school children on a one-to-one basis, although several tutors may assist up to three students at one time.

The summer careers academy, a summer school-type activity is heavily oriented toward career educational programs with the use of remedial and advanced courses. Cultural enrichment experiences are also provided for the students through field trips. Although this program is housed at English High School, several counselors are centered here at Northeastern.

Special program participants must meet certain income requirements to obtain employment within these groups. There are more students working in the summer and most are ages 14 and 15.

According to Max Corbett, Coordinator of Special Programs for the Youth Affairs Department, the grant provides for 10 times the amount in the summertime than is provided for a year-round basis.

"Those who demonstrate the best work effort in the summer and show a (monetary) need are chosen for the fall," said Corbett.

Professional contacts are maintained when a student continues to work in a particular field.

"When the high school student keeps coming and shows that he is responsible, his responsibility increases," said Banks.

"We want to continuously make the work experience for these kids more meaningful," said Candice Lemmer, Assistant Special Program Coordinator.

WRBB-FM *The Cultural Experience*

HAROLD AUSTIN, STATION MANAGER AND TERRI CALDWELL, NEWS DIRECTOR

WRBB is a student activity of Northeastern University located at 91.7 on your FM dial. RBB took to the airwaves in 1970, and has been a constant leader in communications since that historical moment in October.

Our purpose is to improve our surroundings and educate those within them, as well as address key issues in the N.U. and Boston communities. Plus, we play good music.

We are the most prominent station in Boston with such diversified programming. RBB can excite the tastes of every listener, and we can do this without the restrictions placed on commercial radio. During the week you'll find 7-10, Mid-Day, Celebrations, Soul's Place, and Visions.

7-10 is news, traffic reports, bulletin boards, weather, time, and music to help start your day. Mid-Day is more contemporary, and the music is everything from Top 40 to the best of R&B. At 2:00, Celebrations is classical to contemporary jazz flavored with biographies of the various musicians. 5:30 is talk show time, and the programs here include politics, sports, culture, women's health and more. 6:00 is Newsdesk 91, and 6:30 is Soul's Place. Soul's Place, the most popular show on RBB, is the best in R&B and Disco. Soul's Place presents First World News two nights a week. First World News is news concerning the Black community around the world, consumer tips, record reviews, poetry, Black history and more. At 11:00 you're treated to Visions. Visions is mellow jazz, R&B, and music

that memories are made of.

Meet a few of our personalities. Our Station Manager, Harold Austin, is also known as the Almighty Capricorn on Soul's Place. He says, "I'm a master at what I do - I can dig it." Olden Wagoner, our Program Director, calls himself Golden Olden, the only jock with the "Mind Explosion." Visions' main man is M.J. the Unknown Soldier - master of late night memories. The man with the "Star Focus" is Charis, "Your Faithful Servant." The sisters that entertain are Terri Caldwell (T.C. from D.C.), C.B. of Saturday morning, and Cydnee. Joe "Cool" Myers has an excellent Celebrations, and no one was better this past summer with "Smoke in the Morning" than Smokey Montgomery. Our Friday night Microphone Magician is none other than Harold "and the music continues" Sealls. These are only the beginning, when the programming schedule is posted you'll find many others well worth hearing.

RBB is also a leader in special programming. In addition to First World News and the talk shows during the week, there are the action-packed weekends. On Saturday there's James Yee and the Oldies Show, and on Sundays the ever-popular Gospel Show, the Reggae Show, All Africa Is Standing Up, the Spanish Show - Amigos, and special editions of Soul's Place and Visions.

We are communicators, and communications touch each and every one of us in our everyday lives. We must communicate in order to survive. RBB plays an important role in that need to

communicate.

By reaching out we have learned that working together not only stimulates mental growth, but also prepares you for a contribution to society. With these contributions the atmosphere has been set at an all-time high at achieving alertness, responsibility, unity, purpose, and direction.

RBB is also an asset regarding entertainment and night life in Boston. Currently, there is a community calendar which is up to date on the "happenings" inside the city. The station also provides music for many organizational benefits. RBB has even played other radio stations in basketball to raise money for many viable programs and associations to keep them alive and working units of the community. Without this type of dedication RBB has toward the community it serves, many things might not be possible. Many times you will find RBB broadcasting live from the student center cafeteria, interviewing students while giving away albums, T-shirts, and tickets to movies, plays, or any number of other N.U. and community events.

WRBB offers students an opportunity to develop their talents in broadcasting, production, engineering, news writing, speech patterns, programming and management. We hope students leave RBB competent, skillful, responsible to themselves as well as others, and with an attitude of professionalism.

The fourth floor of the Ell Center houses Boston's Cultural Experience - WRBB-FM.

SENATOR BROOKE FIGHT FOR HIS LIFE

by Gregory Smith
Onyx Correspondent

Senator Edward W. Brooke, the lone liberal black Republican in the U.S. Senate is in a fight for his political life. Several months ago, Brooke was a cinch for re-election to a third term as Senator.

On the way to seeking a third term to the U.S. Senate, the following things have happened: 1) Brooke remained a staunch defender of court-ordered desegregation in Boston, to remedy segregation in the Boston school system, while other politicians succumbed to the pressures of the anti-busing lobby. Secondly, Brooke fought to continue federally-financed welfare funding of abortions for poor and minority women, though the abortion issue went down in defeat before the full Senate. Finally, Brooke wavered and vacillated on the Panama Canal Treaty, before finally supporting the treaty which will transfer the Canal from American hands to the Panamanians.

When Senator Brooke appeared at the Republican State Delegate Convention in Springfield, Mass., this May to seek the Republican endorsement as the party nominee in the Republican primary, he found that his support was weakened. After an open ballot vote, Brooke had only the support of a little more than 50% of the delegates' support to be the Republican backed nominee.

Contributing to the Senator's problems, are the recent divorce proceedings that he



SENATOR BROOKE

and wife Remigco are involved in. The center of controversy in the divorce proceedings are over a "misstatement" that Brooke made to the judge and on his divorce deposition concerning the Senator's personal finances.

Senator Brooke had stated he owed \$49,000 in a loan to Raymond Tyre, a wholesale liquor retailer and a personal friend of Brooke's. However, in three separate interviews with the Boston Globe newspaper, Senator Brooke changed his story substantially which brought about a reconvening of the divorce hearing during which Brooke admitted that Tyre, only loaned him \$2,000 while the other \$47,000 was from a trust fund administered by Brooke, but established by his late mother-in-law for other family members.

Senator Brooke had to

answer to the press and the state voters, why was his mother-in-law, a well-to-do woman financially, receiving Medicare and Medicaid payments?

The Washington Post, in its edition on Sunday, June 18, made accusations that Brooke illegally claimed daughters, Remi and Edwina, on his tax form for deduction purposes, when both had denied living with him over a disputed amount of years.

Furthermore, the Globe ran a story in the Tuesday, June 21 edition concerning Senator Brooke, allegedly owning a second co-op apartment, in which his mother lived in and failing to report it in his financial disclosures to the Senate Ethics Committee and in his trial proceedings.

Finally, on Wednesday, June 21, Senator Brooke in a press conference attacked the press for an invasion of pri-

Brooke Cont.

vacy in not only his divorce proceedings, but his family problems, and particularly for the exposure of the rift with his daughters, and for a lust of blood that the press has been out for to sell newspapers to the public.

Brooke attacked the Boston Globe, the Washington Post for its biased, erroneous reporting and disclosures. Brooke rejected New York Times columnist William Safire's suggestion, that he retire or resign from the Senate. Brooke pledged to "fight on until the end of the campaign."

Meanwhile, Democratic opponents seeking the nomination of the U.S. Senate are coming out from the woodwork. State Representative Elaine Noble, was the first to announce her candidacy, long before the disclosures of Brooke's "misstatements" were made public. School Committeewoman Kathleen Sullivan Alliotto has also announced her candidacy, not to mention Secretary of State Paul Guzzi and U.S. Congressman Paul Tsongas who are running as well. The Senator faces a much more organized challenge from television-radio show personality Avi Nelson, the favorite of the conservative right-wing faction of the Republican Party.

There is no doubt that Senator Brooke has been hurt from the negative publicity his divorce case, personal family affairs have received along with his financial dealings. He certainly will be affected in the Republican primary and in the general election, if he can beat Avi Nelson in the primary.

Brooke must campaign aggressively throughout the state, and prove to the voters he can continue to function politically. The Senator must also be candid and truthful

with his constituency if he is to gain their trust and support since his integrity has been tarnished and questioned.

Brooke, though a black Republican can't count on the black vote in the Republican primary, because there aren't many registered black Republicans and the black Democrats will be skeptical about crossing over party lines to support Brooke, with the primary of Democratic candidates for the State Legislature, Governor, Secretary of State and Treasurer at stake. Furthermore, though Brooke can claim to count blacks and minority as his constituents in the U.S. Senate, it's the Republicans and Independents who've supported him before in the Primary. Brooke must gear his candidacy to these people, and hope that black and white Democrats cross-over to come to his aid. There will be a big turnout, which could favor Brooke in the primary but might hurt him in the general election, which conventional political wisdom states, the larger a turnout, the more successful the Democrats are.

In addition to the press sensationalism and biased reporting, Brooke is hurt most of all by the infighting within his family, with daughters Remi and Edwina and Brooke's estranged wife fighting him with whatever ammunition they can use. What a terrible sacrifice to pay for a political career.

For over 12 years, Brooke has made a contribution to not only Massachusetts, but to the country as well. The question is will the voters remember this, or will they support the conservative trend and the press looking for sacrificial scapegoats to sell papers?

The Amilcar Cabral Memorial

The Amilcar Cabral Memorial Student Center serves the academic community, and the surrounding community of the university by exposing them to a broad range of African-American Cultural experiences. The Cabral Center serves the sociological, intellectual, psychological and cultural needs of the black community of Northeastern as they relate to the black experience in America.

In order to acquaint the total university community with black heritage, the center provides programs that put in perspective the legitimacy and worth of the experience of black people. During the past years the Cabral Center through the sponsorship of its lectures presented a series of accomplished black Americans such as Alex Haley, Benjamin Lawson Hooks and Dr. John Henrik Clarke. Also included among the educational activities of the center are classes in African Dance, Photography, Leadership conferences, Black History Month Celebration, and observance of Black Culture Week. The social needs are also served. A number of disco dances, dinners, fairs, carnivals and formal dances are planned for each year.

Although black culture and heritage is as old as education, it is relatively new on predominantly white campuses that have been culturally deprived of black heritage. The Center continues to advance toward a better future by concentrating its programs on the omitted heritage of Black Americans.

Importance of Black Student Involvement in Student Government

WANTED: Black students from the Class of 1983, to work for the Freshman Government and Student Federation. No prior student government experience is needed. Looking for students with diverse backgrounds and interests. Come to 152 Ell Center to apply for membership. Ask for Blaise Stephanus or Greg Smith. Be on lookout for posting of Federation and Freshman Government meetings.

My fellow black students, as you have read the want ad, you can see that black representation is needed in student government at Northeastern University. You see, I speak from four years of experience. It was disheartening, to come to Northeastern University and see no black freshman in Freshman Government, besides myself. It was even more sadder, to see few black and minority students involved in the Student Federation, despite the fact that there have been two black Executive Chairpersons of the Student Federation, during the past four years.

It would be in the self-interest of black students, just as it would be in the interest of the

general student body to play an active role in university governance. We can no longer wait until some grave crisis confronts us to come together and act. There are decisions being made daily that not only affects the general student body, but the very existence and survival of black students as well.

I have often heard the excuse given for black non-participation in student government because it is a mere token for student representation. Student government is only as powerful as the students make it through their lack of support or support, through their involvement or non-involvement. I have been presenting this same argument to the general student body of Northeastern University as for three quarters now as the Speaker and present Executive Chairperson of the Federation.

Another argument I hear is that white students in student government and student activities cannot relate to black students and are out of touch with black students. This is a complete false assumption. While black students have

problems facing them that are unique in itself, the many other problems that affect white students as well, such as inflated tuition costs, substandard housing on campus, crowded classrooms, limited resources and space, etc., affects blacks as well.

Granted, that some white students have interacted with black students in some student activities, that does not mean we close the avenues of opportunity on ourselves because we do not want to deal and interact with white students. We must get involved and overcome our self-doubts and work with white students in pursuing student rights together as one united force.

I look forward to the involvement of not only black freshmen, but black upper-classmen as well, who have a stake in the university as well. Come to the Student Federation meetings and Freshmen Government meetings. It is important that our voice be heard as well.

Gregory M. Smith,
Executive Chairperson of
Student Federation
Division B

WHAT'S THE SOUTHWEST CORRIDOR?

by Jeff Hill
Onyx Staff

The sound of the Amtrak trains, along with commuter trains constantly going by behind Northeastern, can truly be aggravating. Instructors cannot stand the rude noises created by these beasts of the rails. Attention levels of students are low enough without having a train go by every fifteen minutes. Unfortunately, the area behind N.U. is going to be even more aggravated with the clickety-clack-clickety clack of passing trains once the MBTA gets through with what it calls the "South West Corridor Project."

The Massachusetts Bay Transit Authority and the Massachusetts Dept. of Public Works (MBTA & MDPW) are jointly sponsoring the relocation of the Washington St. Orange line to the Penn Central railroad embankment in the Southwest section of Boston. The actual railroad embankment is a section of the Northeast Corridor. The Northeast corridor denotes the area of railway system that stretches down the east coast from Boston to Washington, D.C. Within Boston, the railroad embankment borders a south western section of the city, therefore the name "South West Corridor" was derived.

The SWC project is part of an overall urban renewal plan for the South End and Back Bay areas with various side effects planned for Roxbury. The Washington St. "El" or elevated train will no longer be a part of the scenery. It has been stated to be an eyesore, a traffic hazard and an overall outdated detriment to the community. The structure is

the epitome of neglect. It hasn't been repainted since the early thirties. Its awkward structure has served the South End for years and third world communities in the area are voicing various opinions on its proposed removal.

The 4.7 miles of the Orange line to be relocated, stretch from the South Cove Tunnel to Forest Hills. The neighborhoods primarily effected will be first the area around the Tufts Dental School called the "South Cove" where a tunnel has already been constructed. The public transport will run along side the Mass. Pike, on the railroad embankment making one stop in between Back Bay Station and the South Cove. Then, after stopping at Back Bay station the subway will continue along the alignment to Mass. Ave. where a station is to be constructed. The next new station will be Ruggles St. right at the bridge or underpass behind N.U. and close to the Mission Hill projects. This station will more or less replace Dudley Station as a major stopping point in the Roxbury community. Not only will buses and trains be operating from this location, but there will be potential for small business activity within the station itself. Continuing on, there will be a station constructed at Roxbury Crossing which will primarily serve the Roxbury community College, as well as the Madison Park High School, recently completed. The next stop will be Jackson Sq. which will be the last stop in Roxbury and the first stop in Jamaica Plain.

The Jamaica Plain area

flanks the embankment of the rail tracks from the Jackson Sq. intersection of Columbus Ave. to Walk Hill St. on the South side of Forest Hills. This section also follows Seaver St. and along the border of Franklin Park and the cemetery. The Northern boundary extends from the Bromley-Heath projects along Heath St. to the Jamaicaaway. The west side is the Jamaicaaway and Centre St. including the Arnold Arboretum area of Moss Hill. Northern portions are residential areas focussed on Forest Hills as a commercial and transit center.

Jamaica Plain is the perfectly balanced section of Boston. Balanced in that it is the most diverse socio-economic and physical structure in the city. It ranges from the Mission and Parker Hill projects on one end, to the most beautiful section of the Jamaicaaway around the Pond. The land values and incomes in this section range from some of the highest rates to rates below the poverty level. The areas parallel to the rail corridor could serve a wide variety of residential and industrial purposes.

There are problems with the existing Jamaica Plains section of the "El" which resemble the problems of the "El," eyesore, and traffic hazard. Those problems are causing businesses to leave and property values to decrease. The urban areas surrounding the Orange line for various reasons mentioned and many reasons not mentioned are deteriorating. There could be many alternatives to the destruction of the Washington St. "El" how-

Cont. next page

CORRIDOR

ever, the most viable is the proposed relocation to the Penn Central embankment.

The Madison Park High School located near Roxbury Crossing is the largest of the Urban Renewal Projects to evolve from the excess land. The Dudley Terminal area of Roxbury, which is the commercial heart of that community, at one time was the end of the Orange line. Right now, Dudley station is the second most used station in the MBTA system and the second largest commercial space per square footage in Boston. Although considered one of the busiest stations, it has yet to benefit from remodeling and renovations other stations in the city received and are receiving. The Orange Line El's last painting occurred in the 1930's and it is the only rapid transit line in the Black community. These communities depend on low cost transit to get around. Although buses will replace the El on Washington St., it will not be the same.

The Southwest Corridor project will bring jobs to the Roxbury, South End, Jamaica Plain and Back Bay, not to mention the other section of the Boston Metropolitan area. The specific impact of the construction expenditures will generate 36 man years of labor per million dollars spent. The estimated construction expenditure is \$305.3 million. It is further estimated that the annual average wage for these jobs will be \$12,500 which is good, in comparison to the median wage of this community.

There are positive and negative things dealing with this construction, but the existing Orange line does not serve the locations along the line well. The stations are spaced too far apart and there is no convenient access

INTERNATIONAL STUDENTS

Please come to a special orientation meeting for foreign students being held on OCT. 26 at 5:00, Rm. 356 ELL. Meet with upperclassmen and hear them discuss their coop work experiences as well as their adjustment to the U.S. refreshments served.

SATURDAY, SEPTEMBER 23, 1978

Discotheque (African-American Institute)

SUNDAY, SEPTEMBER 24, 1978

4:00-8:00 p.m., at Harriet Tubman House
566 Columbus Avenue, Boston.

A Salute to Northeastern University
Black Student Organizations;
Delta Sigma Theta Sorority, Hostesses

THE ONYX IS A PUBLICATION PRODUCED BY STUDENTS.
WE NEED HELP IN CIRCULATION, EDITORIAL, AD-SOLICITING AND OTHER AREAS.

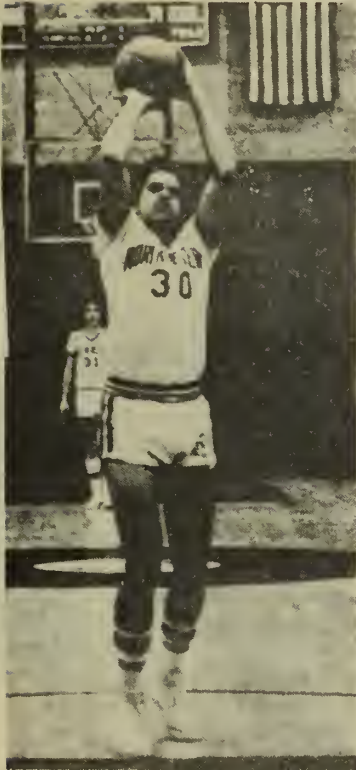
JOIN BY LEAVING YOUR NAME AND TELEPHONE NUMBER IN

ONYX MAILBOX
ROOM 255 ELL CENTER
or
2nd flr. - AFRICAN-AMERICAN INSTITUTE

for handicapped persons. Suggestions for possible alternatives would be new light rail vehicles like the ones operating on Riverside, Beacon St. and recently Huntington Ave. Removal of the Washington St. "El" will improve the area visibly, and laudibly. After the demolition

process is over there is chance for positive action. It is always darkest before the dawn for individuals and businesses and an urban renewal project called the South Cove Urban Renewal Plan will allegedly return needed respectability to the soon to be demolished area.

NORTHEASTERN BLACK ATHLETES

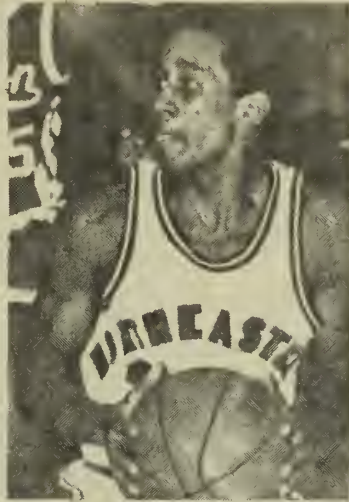


STEVE RAMOS

by Terri Caldwell

The Baseball season is winding down, and so are the Red Sox. Sometimes you can still hear of Jim Rice sending one screaming out of the park, and as if they had been directed, the fans literally soar into the Twilight Zone in their Fenway reverie. Being the first of Rice's kind, I wonder what Jackie Robinson thinks about all this.

Thinking about Jackie Robinson makes me turn to thoughts about athletes, Black of course, here at Northeastern. They are here, but due to the inability of the ONYX to give them the coverage we would like to give them, and the NEWS not giving them much coverage period, we



ALRIGHT, PETE!

don't know about them. They, like those before them and their contemporaries, work hard and deserve the recognition that is due from their own - that means us, the Black population on campus.

Our people have exhibited various degrees of excellence in sports, and only in the performing arts have we had more outstanding personalities. Black athletes and performers have changed the color on the faces of our children's heroes, and that change is significant in that we are now exposed to our own worth and beauty on a larger scale. As we have heard Senator Brooke say so often lately, "Look at the record."

Let's start in the thirties. Jesse Owens and Joe Louis proved to the world that not only were Germans *not* the master race, but black people are well worth paying attention to. Now that the world was paying attention, the Black community decided to let everyone see Jackie Robinson, Althea Gibson, Willie Mays,

Wilma Rudolph, Julius "Dr. J" Erving, O.J. Simpson, Muhammad Ali, Walter Payton, and at least a thousand others - and that figure does not begin to include the Cooper Community Center youth and their athletic peers.

Granted, Northeastern may not have the best athletic program in New England, but there are folks involved in it that need our support. It gets depressing out there in the field or on the court when you are giving your best, and not only aren't any of your friends there, but they don't even know about how well you may have done. It's easy enough to lose your morale in an institution of "higher learning" without the help of an extracurricular activity. We all may know of a story about a brother or sister who could be "out there," but buckles



YOU GOT HIM CHIP

....THERE ARE A FEW.

under the pressure of a thankless audience.

So, when you squirm back into your nice, soft area and start to read **LOOKING OUT FOR #1**, remember that not only were you put there, but someone will help pull you up. What does that mean? Simple. Don't miss a chance, no matter how small, to do that for someone else. Support our athletes.

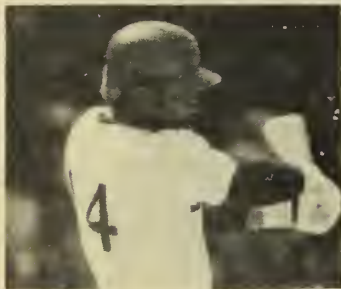
In conclusion, I would just like to say that this space is dedicated to Black athletes, past or present, wherever they are, and to the sports writer that the ONYX doesn't have.



BLACK MEMBERS OF LAST YEARS FRESHMAN FOOTBALL TEAM.



"MOT"



JIM RICE



VIDA BLUE

Special thanks to Time Magazine and Jet Magazine for photos.

Stewed Chicken

from Marlene Browne

1 small Chicken
1 small onion
1 Lime or Lemon
1 tablespoon white Vinegar
1 tablespoon Worcestershire sauce
1 medium size tomato
2 cloves Garlic
1 celery stalk
1 chive stalk
1½ teaspoon salt
1/8 teaspoon black pepper
1 level tablespoon sugar
2 tablespoons vegetable oil
½ green pepper

Wash chicken with half lime/lemon, drain off excess water from chicken. Cut chicken into small pieces. Squeeze remaining half of lime/lemon juice over chicken. Add vinegar, worcestershire sauce, sliced tomato, onion and green pepper, chopped celery and chive. Crush garlic cloves, add salt and pepper. Let stand in refrigerator over night or at least 3 hours. Do not leave onions overnight in chicken. Remove as much seasoning from chicken as possible. Heat oil in heavy pan or pot, drop in garlic, remove from oil when dark brown. Add sugar put chicken in when sugar is bubbling "dark brown." Pour seasoning, juice and stir about 2 minutes for even color. Cover and put over medium heat, adding water for gravy and to prevent sticking. Stir occasionally. Cook 25 minutes, add the rest of the seasoning. Simmer 15 minutes or until tender. Serve with Uncle Ben's Converted Rice. Follow cooking directions.

Red Kidney Beans

½ lb. Red Beans - four cups water
½ medium sized onion
1 small tomato
1 tablespoon chive
2 slices bacon or salted pork
1 teaspoon butter or margarine
salt and pepper to taste

Wash/soak Red Beans overnight or at least 5 hours. Put in a saucepan or pot with 4 cups water. Bring to boil. Slowly add beans to that water does not stop boiling. Add salted meat or bacon. Cook about 20 minutes medium high temperature. Add other ingredients, cook until tender. Keep adding boiling water to beans to prevent sticking. Beans should be in thick sauce.

Cabbage Salad

from Marlene Browne

½ Cabbage, shredded
½ cup green peas
slice - 1 cucumber and 1 cup beets
salt and pepper to taste
Lettuce and/or Watercrest

Combine cabbage, salt, pepper. Arrange in circle, cucumber/beets (an inch apart) garnish with lettuce and/or Watercrest. Beets can be sliced or diced. Variation: diced carrots.

Potato Salad

from Marlene Browne

½ dozen potatoes
2-3 tablespoons Mayonnaise
4 oz. can green peas
½ cup diced carrots
1 large Chicken breast

CHICKEN BREAST:

Boil chicken breast in 1 tablespoon vinegar and salt. Let cool. Strip in very slender slivers.

METHOD

Wash potatoes thoroughly. Boil in jacket until tender but firm. Cool, peel, dice, and add mayo. Salt to taste. Fold in chicken, carrots and green peas. Chill or serve at room temperature. Garnish with Parsley.

15 in the Square Punch

from Gary Hogan

2 qts. MD 20-20
4 gallons fruit punch
Apricot juice
Orange slices
ice

Mix MD 20-20 together with fruit punch. Add Apricot juice to taste. Place in freezer and let chill until almost frozen. Place orange slices in punch bowl, add the mixture and serve cold. Fruit flavors will blend together to make a delicious taste. It will also provide a little kick. For a more bubbling, sparkling taste, add 1 quart of gingerale soda.

Good for parties, social gatherings and times when you're just feeling fruity.

“How Quickly We Forget”

by Donnell Cusaac

Yes, “how quickly we forget” the sacrifice and tortured agony our sisters and brothers endured for us. Our Afrikan sisters and brothers had shed their blood, sweat, tears and selflessness, so that we as a proud people could continue on. “How quickly we forget” over 100 million of our brothers and sisters were slaughtered in the process of being forcefully brought to the new world, for the sake of super-exploited labor, not six million but 100 million of our people were killed in this process. “How quickly we forget” our people’s day-to-day struggle to become liberated. The reason they went to jail and laid down their lives so that we, their future generation could become liberated.

“How quickly we forget,” we, the so-called “college intellectuals” got the opportunity to attend college not because of our brilliant minds, but because many of our people died for you and I. They marched, protested and had sitins, it was all done for us. If they knew that their future generation would be so passive and selfish, during times of turmoil for our people, they probably would never rest in peace.

You and I owe our past generations, our future generations and ourselves as a proud people more than just talk, but action and dedication because so much has been sacrificed for us.

When I talk with many of my friends most have the same argument, they “haven’t the TIME.” It seems that they have time to party, time to get high, time to get

pretty, time to spend in the quad, they have time for everything but time to ‘struggle’ for their people. No time to love and help our sisters and brothers who are less fortunate than you and I.

Many of my peers say that they will be participating in our struggle after college or after their new career has been fulfilled, which by the way was made possible through the bloodshed of our people. Now ask yourself what if our people had taken the same attitude 400-500 years ago that we have today? We would still be in chains today! If you’re a logical person, you can get around their argument of TIME by practicing the theories you learned in school within our black communities. There’s no reason why you shouldn’t have enough time, because we all know that in order to get a good job, you need experience, that’s why many of you chose Northeastern. You can gain experience and put your theories to test while at the same time you can help your people. For example, law students can volunteer or even devise a way to get stipends by going into the community and helping our people with their legal problems, and help the inadequate number and unqualified legal aid lawyers research their cases and do follow-up work. Engineering students from EE to CE could go to building owners and ask if they would be willing to pay for their labor to repair electrical fixtures that many poor children play with, and repair structural damage to their property which would benefit the community as well

as the participating student. All other disciplines can do similar if not even more.

There will always be TIME, there isn’t always self-respect, honor, pride and dedication to our people who dedicated so much so much to our cause which is you, me and all Afrikans worldwide. Please contribute some TIME now to your people’s struggle, because time is of the essence. Even if it’s two hours a week, it’s worth more than waiting 10 long years to help your people who need your help now. I wish everyone of you would look in the mirror and ask yourself, “What have I contributed to my people,” each and everyday of my existence? When the prison population is over 70% black and black crime constitute less than 27% of the total crimes committed in the USA, there comes a need for each and every black person to examine themselves. The majority of blacks in urban areas are poverty stricken and suffer from the waste products of the so-called “technical achievements” of the western society. How can we be so concerned just with ourselves? Please wake up and be a true blackman, a true black woman, and a truly Proud Person, because our ancestry was of a great pride and humanitarian people; they deserve no less respect from us as they had for you and I. Please get involved because we all need each other to survive in this unjust world.

“If there is no struggle, there is no progress.”

Asante Sana

(Thank you very much)

BLACK EXPRESSIONS

Freedom is what they cry

FREEDOM! - is what they cry ... who?

Indians

the people who had to fight for a land that was their own.

Why?

*they made the mistake of dining with foreigners
and making them their friends.*

*Not knowing that soon their happy lives
would end.*

FREEDOM! - is what they cry ... who?

Puerto Ricans

*the people who came to see a better day
but ended up in the slum lands anyway*

Why?

*Puerto Ricans are not the same color as whites so they were not
to be in the whiteman's sight.*

FREEDOM! - is what they cry ... who?

Blacks

*the people who were forced to come to a land unknown to them
Why?*

*money is what Mr. Charley wanted
money and progress was the word
and the cry of slavery was much to be heard*

FREEDOM! - is what they cry.

Karen Boelter

Dear Blackman

I love you.

*I love your arrogance which makes you strive
for respect.*

I love your ego which says: No one's better.

*I love your mind which yields its own character
for excellence and achievement.*

*I love your roots which like mine demand mutual
understanding.*

*I love your tenderness - it makes me feel like
a woman. WANTED.*

*Dear Blackman, all these things make you a
man.*

Just don't overdo it.

Wendy Ford

Untitled

*I knew it was coming.
 I mean it had to.
It was no way around it
 I had run a long time.

It started creeping up on me.
 It was destined to come
The room was getting out of focus
 Things seem distorted

Everything seems distant and quiet
 I could detect no familiar odors.

I had to think
 I'll catch it.
I have to, there's no way around it
 I felt it
I reached it, I reached out
 It was there as if waiting
 I caught it
I knew I would ahhhhahh aa choooo
 It was a
 Cold!
 J. Raoul Smith*

Interpretation

*no
a place
to where
you can
 escape
your own
 crib
no one
 can feel
 understand
in total
its meaning
 but you.
they can
 only remark
and make
 an interpretation
because this
 is not
 their's,
but your
 Palace!
Karen Boelter*

To My Sisters

*Awake for me -
 and think your first thought of me,
Behold the sun - and see me,
 a ray in the light,
 a measure of the warmth - to comfort you.

When I am received and sing in kissing your face,
 hold me inside you, in a deeper place
 than you would hold your most precious
 breath,
as we may be one,
 let us be one better
 with deepest understanding
in action as well as conception,
 with a greater patience - wherever
it may be needed, with a path
 in life knowledge - for all things
 have their place,
 and there are no replacements
 when life comes to us.
 Mosi Kamau Kitwana*

*Don't judge me by my skin
I want you to look within
Deep down, find the real me.
And you'll find, I want to be free.*

Karen Boelter

Untitled

my brothers

seize one instant in your life
write no poems to the revolution
sing us no blues
skip your daily horoscope

STOP THE MADNESS to

face yourself your babies your woman
as naked as a cloudless night sky

where do you stand
where do we all stand
on escalators 'upwardly mobile'

a direct trip to

u
r
a
n
u
s

wishing you were even further out [or in]

my people

in this instant, in your life
question yourself, your situation,
where you're going,
and what's there,
question yourself, your history
not merely as a conversation piece
or to see yourself on yesterdays
six o'clock news but to
for self exclusively
give us priority [24 hrs. a day]
our children will continue to eat
we [you] will feed them and
teach them to feed themselves
better than ever
ever for better

REVIVE RESTORE AND BUILD upon
we are humanity

Mosi Kamau Kitwana

Vicki

*Like a flower growing wild in an open
field - your beauty captivates my soul*

*Although wild-and-yet many of the field
you hold an innocence that is truly rare*

*yes, you are of many, yet your beauty and
innocence
set you apart from all
the rest*

*You possess the field with a magic just as
you possess my heart*

*You create a want in me -, a need
an obsession to - pick you from that field
' that private world - and keep you with
me. But I don't*

I stop

I think

*That field. That special world is what
keeps you growing wild and free
it is the foundation of your
innocence and the origin of
your beauty*

*To remove you would destroy all
the beauty and love I've come to
find in you and I find that I'd
be destroying me by changing you.*

*"Hey, 'wildflower,' let me into
your world
to love and be loved*

for a moment.

JRaoul Smith



The Last Time I Didn't Know was 1966



I remember bouncing down the stairs happily
in 1966

man we could always
find something to do
somebody to play with
some place to hide and spv

I remember one day how we chased a rat
from the basement of one building all
the way over to a crack under the cement
in front of our building

and stabbed him with sticks
that was a lot of fun

we used to chase roaches on summer evenings
and burn them and watch them curl
we really loved to go climbing in crabapple trees
or just racing down the sidewalks

breaking up the big girls' games
of 4-square

I was never too good at doubledutch

but jacks was always around

in the spring we played hand games

until some old lady would chase us home

winter could be a killer in an old cloth coat
with more holes in it than there was writing in the halls

but boy that never stopped a good snowball fight
and wouldn't dare keep us from going out to get

a pot full of snow

so ma could make us some of her best snow cones

seems like the wind quickly whipped
by as we played danced and sang through
the next couple of years

then everything was different

funny how one year can change so many things

now I know of all the changes my people go through

and they don't allow me to play

sad

last time I didn't have to know

was 1966

TC



FROM THE BEGINNING

by Delores Greenlee

Since Nov. 3, 1971, the date the first ONYX was published the tone of the newspaper has changed. The founders, Ted Thomas, Jr., Ileen Dotson, Bob Gittens started the publication in a time of political and social upheaval among blacks at N.U. It was important to them that each edition should include national and international news pieces. It was the best way of keeping Northeastern's Black community aware of the struggle of black and other oppressed people all over the world. The news staff covered rallies where activist Angela Davis spoke, editorialized Richard Nixon's brutal defeat of George McGovern in the winter of 1972, and Idi Amin's expulsion of Asians in Uganda. A full-page story of

the Portuguese massacre of innocent people in Mozambique and supported the boycott of Portuguese products. The ONYX took political standpoints, it was a very controversial newspaper.

The ONYX has a mailing list of 600 to 700 all over the country and has gained wide acclaim from professionals nationally as well as internationally. The applause the ONYX received in its beginning has calmed down somewhat, as the voice of the ONYX has also calmed, 1974 to 1977 has brought about a change in administration as well as staff. Students who are writing for the ONYX are now coming in from the suburbs as students previously writing were from the city. Has the tone of the ONYX changed because the backgrounds of the reporters have

changed? Or is it that there is no longer a struggle on the campus and in the world for oppressed people? I see the interests of the black students changing. Should the ONYX change with the non-challant attitudes of the black student body?

The ONYX was developed through the African-American Institute when the Institute was in an uproar. The Institute is still in that state, as well as the African-American Studies Department. The ONYX has been the only means of communication between black students. When all else is gone, what will the students have? Without support, the ONYX will be gone just like everything else the black students of the late '60's and early '70's worked and fought so hard to get.

